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B R E T H R E N E V A N G E L I S T I N D E X**VOLUME 110 - 1988**

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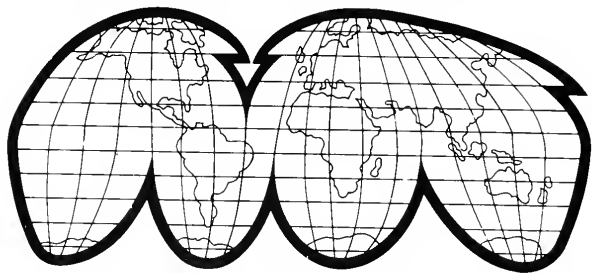
JANUARY 1988



HELPING THE HOMELESS

See pages 4-6.

Developing a Global Vision



by
**John
Maust**

The Zeal of the Cultists

LAST November, nearly 3,000 persons from more than 20 countries met in Brazil to plan and pray how to make Latin America a missionary-sending base.

The idea that Latin America might send, not just receive, missionaries was an exciting one. And all of us came away from the COMIBAM Congress with fresh enthusiasm and vision.

Other "witnesses"

Within a matter of hours, however, I would be reminded that evangelical Christians are not the only ones in the business of sending out "witnesses."

From the congress in Brazil, I flew to Uruguay. The first person I met on the streets of Montevideo was a personable young Peruvian who turned out to be a Hare Krishna devotee. Cesar was on a "missionary journey" from Peru to Argentina to Uruguay to Brazil to Bolivia and back home again. He was distributing literature, and we talked a moment. "I used to attend an evangelical church, but I didn't find the love of God there," he said.

Maybe he'd had a bad experience with the people or the church, but God did love him, I said.

He seemed interested, but it was obvious that only a miracle of God would take this committed Hare Krishna out of his sect and bring him to a saving encounter with Jesus Christ.

Only a day later, I had a long conversation with a man from the U.S. He heads the Uruguayan work of

Sun Myung Moon's Unification Church. Popularly known as the "Moonies," this group has only about 50 followers in Montevideo. Nevertheless, Moon's money had bought the group a bank, a daily newspaper, a printer, and Montevideo's largest hotel.

Like Cesar the Hare Krishna, this U.S. "missionary" was sincere and committed to his cause. He said that he had sent an evangelical-sounding letter to every pastor in Montevideo asking for a chance to meet with him personally. I wondered how many of those pastors know that the Unification Church does not believe that Christ is fully God, and that it looks to another Messiah (most probably Moon) to finish on earth what they believe Christ left undone.

Leaving Uruguay, I arrived in Paraguay, where I saw more of those new, tastefully-designed Mormon church buildings. Fair-haired Mormon missionaries from the U.S. had been very much in evidence in Brazil and Uruguay — traveling by bike and building relationships from house to house.

The spillover point

By the time I reached Peru, my cumulative reaction to the work of these non-biblical religious groups must have reached the spillover point. When a couple of middle-aged Jehovah's Witnesses came to the door, I reacted a bit differently than on previous occasions.

Usually I don't debate with Jehovah's Witnesses — preferring a polite "No, thank you" rather than a

long no-win encounter. But I was tired of listening to sincere people far from biblical truth, so I launched into my own little presentation — showing the Witnesses in their own Bible (an unfaithful rendering of the original texts) where God says that salvation is by faith in Christ and that, yes, you can know that you're saved and going to heaven.

They left then, a bit disoriented after this detour from their normal talk. And I prayed that God would lead them to the truth and that they would accept what I had said and read to them "not as the word of men, but as it actually is, the word of God" (1 Thess. 2:13, NIV).

Now back in Florida, as I reflect on these episodes, I am amazed by the determination and hard work of the false sects and cults. Members are apparently sold on their belief systems.

I am saddened as I remember what the Apostle Paul said about the Jews: "They are zealous for God, but their zeal is not based on knowledge."

At the same time, I am perturbed that many of these propagators of non-biblical doctrine are deceiving new Christians and also winning new converts. Obviously, these "missionaries" are highly motivated.

What about us?

So what about us, we evangelical Christians? If anyone, we are the ones who ought to be enthusiastic and motivated, because we do have the Truth in the person of Jesus Christ as Savior and Lord.

Of course, we have no grounds to feel self-righteous or better than the cultists. We have received salvation as a gift, not because of anything we might or might not have done.

It certainly is sad to see someone having zeal without knowledge. But for us evangelical Christians, is it not equally dismaying if we have knowledge without zeal?

"Never be lacking zeal, but keep your spiritual fervor, serving the Lord," Paul told the Roman Church.

I know that I need more of that zeal. A spiritual battle is being fought out there — from Montevideo to Ashland, Ohio — and it will take all of us to see that more people hear that the final victory lies only in Jesus. [†]

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New employees:

Two employees, hired recently by the Brethren Publishing Company, are playing important roles in the production and distribution of the EVANGELIST. **Mrs. Morven Baker** is serving as assistant to the editor and has particular responsibilities for the "Update" section of the EVANGELIST, in addition to caring for accounts receivable and payroll for the Publishing Company. She is no stranger to many Brethren, having served for the past year as secretary for The Brethren Church National Office. She is the wife of ATS professor David Baker and mother of two elementary-age children. **Mrs. Mary Ann Sloan** is primarily responsible for maintaining the address list and for addressing and mailing the EVANGELIST, but she also proofreads and helps with subscription renewals. She and her husband, David, have four teenage daughters.

Answers to Little Crusader Page:

- A. 1. c, g; 2. a, j; 3. d, h; 4. e, i; 5. b, f.
B. You should have colored the sheep and the coin gray; the seeds yellow; the lamp red; and the candle and the tree brown.
C. 1. sower; 2. Virgins; 3. shepherd; 4. thieves; 5. Samaritan.



Who are the homeless? In many cases they are children, like these who have found a temporary home at the Greentree Shelter in Bethesda, Maryland.

Helping the Homeless

By Jean M. Troup

1987 was the "International Year of Shelter for the Homeless."* Well, that's interesting, but what does it really have to do with Brethren? After all, most of our churches are small rural or suburban congregations, and we really can't do much for persons who live on heating grates in the city, right? Wrong!

Responsibilities of a neighbor

Homelessness is not a problem only of large cities, nor is it a problem that Christians (or Brethren) have the option to ignore. We already know what God requires of us: to live justly, love one another, and walk humbly with God. We cannot say, "Be warm and of good cheer," while ignoring our neighbors' needs. Jesus does not give us that option. He has already defined for us who

our neighbor is and what we must do to be neighborly (i.e., act justly) in the story of the Good Samaritan (see Luke 10:25ff).

In "Room for Christ," Dorothy Day put it this way, "It is no use saying that we are born two thousand years too late to give room to Christ. Giving shelter or food to anyone who asks for it, or needs it, is giving it to Christ. . . ."

When people learn that I am the director of a shelter for homeless women and children, they invariably ask me the same questions: "Who are the homeless? Are they runaway youth? Are they alcoholics and drug addicts? Are they people who just hit upon hard financial times? Are they the deinstitutionalized mentally ill and mentally retarded? Are they low-income elderly who can't keep pace with rising rents? Young adults who outgrew foster placement?"

The answer is, "Yes, all of the above, and more." The homeless are a diverse population, but what they have in common is that they are people with nowhere to go. Let me emphasize that: Whatever the reason for their homelessness, they are **people** with nowhere to go.

We have already taken the

dangerous step of turning "homeless" into a noun instead of an adjective. We must not forget that we are talking about individuals. So our response must be modeled after Jesus' response, who, when He saw the multitudes, still saw individuals and was moved with compassion for their plight.

This response is costly. It means you cannot conclude that homelessness is too complex to understand or to fix, so therefore, you have no obligation to address it. It means you cannot jump to some expedient inoperative solution, which does little more than anesthetize your conscience.

It means you must look at indi-

Ms. Troup is director of Greentree Shelter in Bethesda, Md., a home for the homeless operated by the Baptist Home for Children. She is a member of the Meadow Crest Brethren Church of Fort Wayne, Ind., and a 1985 graduate of Ashland Theological Seminary, from which she received a master of arts degree in pastoral psychology and counseling. While attending ATS, she worked as secretary to the editor of THE BRETHREN EVANGELIST.

This article was written at the request of the Social Concerns Committee of General Conference.

*Designated so by the General Assembly of the United Nations. In addition to designating 1987 as the International Year of Shelter for the Homeless, the UN General Assembly urged governments worldwide to adopt plans by the end of 1987 that would enable all the poor and disadvantaged of the world to obtain a home by the year 2000. Thus, even though the International Year of Shelter for the Homeless is over, the task of helping the homeless obtain shelter, in which Christians (and Brethren) have a God-given obligation to take part, has only begun.

viduals who are hurting and feel compassion without pity. Pity doesn't hurt as much as compassion, because you keep yourself at a safe, elevated position. But compassion requires identification, and that's risky.

It means I must admit that my salary is not guaranteed to stay ahead of rising rents. It means that if conditions were different, my grandmother might be homeless. It might mean realizing that your factory could close, too, or that the family farm may not always be the family farm. It means realizing that "the homeless" are not all that different from you or your neighbors.

Meet your neighbors: First day in shelter

I didn't make eye contact with Sandra more than three times in the whole hour it took us to complete the intake interview. She felt so ashamed.

Sandra was a poorly-paid school teacher — a quiet, proud woman who was capably raising a three-year-old daughter. Although it wasn't easy to make ends meet on her limited income, Sandra had carefully calculated a precise budget to meet her expenses in the summer until she would begin receiving a salary again in the fall. But something happened that Sandra had not

foreseen. She became ill and required surgery not covered by her insurance. Two months behind in her rent, she was evicted and thus found herself where she never thought she would — in a shelter.

Usually a cheery, vivacious young woman, Liz was reeling under the shock of what had just happened to her. She kept repeating that she just wanted her mother to be proud of her.

When Liz was sixteen, she thought she was in love. It was only after she delivered his baby and he disappeared that she realized her plans for their future were not going to materialize. Her mother had been heartbroken, and it took years to restore their relationship.

Now, three years later, Liz was really getting her life together. She had completed her G.E.D., entered a job training program, and was sharing an apartment with her daughter and a childhood girlfriend. Things were going so well, in fact, that Liz invited her mother for a visit.

Then, one day, the marshals came while Liz was at school. They asked her mother and daughter to step outside. The movers piled the furniture on the lawn and the marshals padlocked the door. Liz's roommate had betrayed her, pocketing Liz's half of the rent and hiding the eviction notices.

* * * * *

"Where did you last live?"

"Arizona."

"Arizona! How did you get to Washington, D.C.?"

Two years ago, Gail moved from Texas to Arizona to flee a battering husband. When she found out he had tracked her down, she walked off her job and, without going back to her apartment, drove straight to the airport. She counted her money and bought a ticket to fly as far as her money could take her. She came to the shelter with ten dollars left and the clothes on her back.

The neighborhood children

The *Washington Post Magazine* ran an article on November 1 about Jim Hubbard, a former White House photographer who gave up his government job to take pictures of the homeless. The pictures in the article might surprise you. Yes, there is one



"Almost 40 percent of the poor in America are children and one child in five is homeless." This child has found a temporary home at Greentree Shelter.

picture of a man sleeping on a grate, but the rest are pictures of children.

You see, every one of the women I just introduced to you is a mother. They entered the shelter not just out of concern for themselves, but for their children. It shocks most people to learn that the fastest-growing segment among the homeless population is families and that homeless children may soon outnumber homeless adults!

Almost 40 percent of the poor in America are children and one child in five is homeless. Traveler's Aid did a study this year in which they found that 21 percent of the homeless children spent the night previous to entering a shelter out-of-doors in a vehicle or in a bus or train station. David Dederman, the Executive Director of Child Welfare League of America, concluded, "The study supports what many of us have felt for some time — homelessness is a children's problem."

Children need predictability and stability in their lives. Homelessness robs them of both. Think of the impact of these statements. What does it mean that the children of this nation should be sleeping in our bus stations because there is no room in the shelters and no apart-

(continued on next page)



Since opening in 1983, Greentree Shelter has provided more than 50,000 bed nights of service to homeless women and children.

ments that their parents can afford? Is it *just* to allow children to worry about where they will spend the night? Is it *just* to imprison them in rat-infested welfare hotels, where they expend their energy on survival and learn that homeless children are to be forgotten — neither seen nor heard? Is it even *just* to let them live in good shelters, where, though their needs are met, they are still known as “the shelter kids” and they still live in transition? “This is a dehumanizing way for anyone to live. It is devastating for children.”*

Cleaning up the neighborhood

It is said that the homeless are the lepers of modern society. I think of that often when I watch people step around homeless people sorting through the garbage or sleeping on the sidewalk. Yes, perhaps they are the “unclean” lepers whom everyone is afraid to touch or recognize.

But if that is true, and if we are to bring Christ to people, should we not be touching their sores and binding up their wounds? What would Christ do? Would he only let the children come unto Him (and then only after they had bathed and cleaned up after spending the night in the bus station)? Or would He let the homeless woman who was sorting through the garbage also come?

If we are to successfully address the problem of the homeless, we must address *our problem* with the homeless. Why are we only good neighbors to the people who live in the house next door? Don't the publicans do as much? Hasn't Christ

*Marjorie Hope and James Young, “Shelters: The New Poorhouse?” *The Evening Sun*, April 2, 1987, p. A13.

called us to a higher calling? To a broader definition of “neighbor”? Is our attitude the same as God's, who defends, loves, and blesses the poor? Or is it more like that expressed in this poem?

*If wishes were horses,
Beggars would ride.
And rich and poor in peace
would abide.
If only the poor would smell
sweet and be neat
And clean up the street
And talk nice and polite
And not publicly fight
And have college degrees
And station wagon keys
And interesting jobs that were
also secure
— Or else kept out of sight and
learned to endure —
There'd be nothing wrong with their
just being poor.***

The International Year of Shelter for the Homeless may have been just another year with a slogan. An excuse to print posters, wear lapel buttons, and write magazine articles. If so, then the future is predictable. A recent study estimates there will be 18.7 million homeless persons by the year 2003.[#] Presently, there are 2-3 million homeless, only half of whom are sheltered.

On the other hand, perhaps this past year of focusing on the homeless will bring about change. If so, it will be because people of God came out from behind the stained glass to bring Christ's healing to the physical, emotional, and spiritual needs of

**Poem by Eve Merriam in *The Inner City Mother Goose* (Simon and Schuster, 1969).

[#]Mary Jordan, “18 Million Homeless Seen by 2003,” *The Washington Post*, June 3, 1987.

the homeless. It will be because we have learned by His power to act justly, love mercifully, and walk humbly with Him.

May this be the year we learn to be a neighbor to all.

Jesus asked which one acted like a neighbor. The teacher of the law answered, “The one who was kind to him.” Jesus replied, “You go, then, and do the same” (Luke 10:37). [†]

A Resource On Homelessness



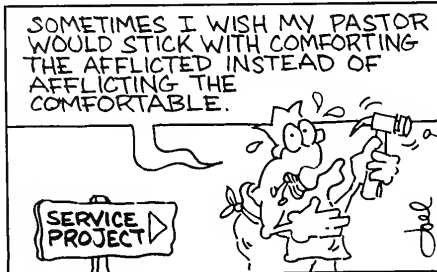
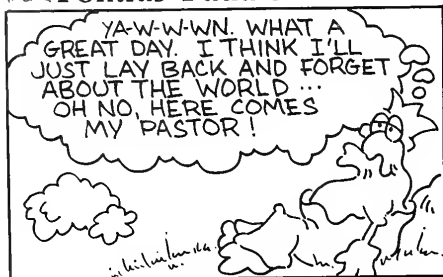
Brethren House Ministries has produced a 20-page booklet on the subject of homelessness for use in Sunday school classes, youth groups, vacation Bible school, or school classrooms.

Aimed at teens and pre-teens, the booklet — *Homelessness: Activities About People Who Are Homeless* — contains a variety of activities dealing with such topics as What is homelessness? Who are the homeless? Why are people homeless? And What can we do? An 8-page teacher's guide is also available containing directions, additional information, and supplemental suggestions.

Single copies may be secured by sending \$2.75 (plus \$1.25 for postage and handling) for the student book and \$1.00 for the teacher's guide to Brethren House Ministries, 6301 56th Avenue N., St. Petersburg, FL 33709. Quantity prices are also available.



Pontius' Puddle



*As we begin a new year, we do
well to ponder . . .*

The Little Whiles of Life

(John 16:16-22)

By Winifred M. Millat



I HAVE LONG been intrigued with the phrase, "in a little while." I was four years old when I first heard that comment. On a delightful day in September, the older children in our neighborhood went off to school. Suddenly, I was very lonely. There was no one with whom to share a cookie, a special secret, an exciting argument!

Plaintively, I asked my mother when I could go to school. Gently she touched my cheek and said, "In a little while, Child, in a little while."

The years passed and I became well-acquainted with "the little whiles of life." Curious, I went to the Bible one day to see if God used that phrase and what it meant to Him.

Twenty-two times I found those words in the Bible, and I began to think seriously about the "little whiles of God." How long they sometimes become! How full of joy they can be! How filled with suffering, learning, hoping, praying, and waiting they often are!

Consider "the little while" of Jesus' ministry, a brief three years. Yet, He changed a world forever. Lives, personalities, purposes, desires, destinies — all things were made fresh and new, and that which was so devoid of meaning became that which was forever full of meaning.

Remember "the little whiles" of men and women of the Old Testament. There is a very short story of the "Little Maid" through whom one of the great miracles of faith took place. Because she directed her master, Naaman, the leper, to the great prophet Elisha, Naaman was healed. It is an amazing story (II Kings 5).

And Jochebed, the mother of Moses, hid her little son by faith, a

faith tempered with wisdom. Jochebed probably spent only the first seven years with her son in Pharaoh's palace, but in that brief time she instilled in him a belief in Jehovah God and a reverence for the traditions of his faith. Moses remained a man of God all the years of his life and served Him with joy and honor and obedience.

There was Samson, who wasted the rich gifts of God in a fruitless, wanton life. Then one day he found himself blind, weak, useless in the grist mill of the Philistines. But God is also found in this life's mills of futility. So one day Samson began to pray again, asking the Lord for strength and courage to redeem himself. God hears the prayers of the desperate. So in "the little while" that was left in that blighted life, God got great glory to Himself through his servant, Samson. The Book of Hebrews continues the story of the men and women of faith in their "little whiles of life."

But how shall we modern Christians handle wisely and well our little whiles?

First, we must learn to practice the presence of Christ in our lives daily. Talk to God and with God inwardly and outwardly. Never turn off that clear channel receiver within you. This "little while" can be the opportunity for inward growth and personal achievements. As the poet says,

*O God, I cried, no dark disguise,
can e'er hereafter hide from me
Thy radiant identity!*

*Thou canst not move across the
grass, but my quick eye will see
Thee pass,*

*Nor speak however silently, but my
hushed voice will answer Thee.*

*O, God, I can push the grass apart,
and lay my finger on Thy heart!*

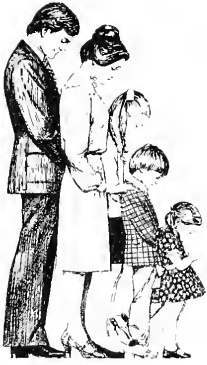
Second, develop the Shepherd heart. Let us reach out to others when we least feel like it. Smile a lot, it's contagious. The thoughtful words and deeds, the phone calls, the notes, the exchange of thoughts and ideas promote unity and understanding.

Third, "the little whiles" of God and life, the "not now" but "soon" have sent me back to a renewed study of the Word, so that I might find the secret of making my little whiles profitable. This is my prayer day after day, year after year:

*O, Lord, give me the patience of
Job, the faith of Joseph, the courage
of Stephen, the conviction of Peter,
the wisdom of Paul, the heart of
Mary, the steadfastness of Barnabas,
the obedience of Philip, the gratitude
of Ruth, the vision of the prophets,
the repentance of David, the realism
of James, the receptive heart of the
Woman at the Well, the seeking,
yearning desire of the Shulamite
maiden, the mind of John, the devo-
tion of Luke.*

*For, O my God, how very, very
long are some of the little whiles of
life. How painful the failures, how
fleeting the hours of my endeavor.
Let me not sit dreaming, O my Lord.
Bestir me to the urgent "now," for in
a little while my mission here will be
complete and fulfilled. Let the light
within, which is but a reflection of
my Lord, warm the heart of some
stranger so that He who abideth with
me may glorify Himself through my
imperfect way. Amen.* [†]

*Mrs. Millat is a member of the Hill-
crest Brethren Church in Dayton, Ohio.*



Planning successful family devotions in our hectic world requires . . .

Spirit-Directed Ingenuity

By Clare Torrey Johnson

IT was a beautiful summer evening. Children's voices echoed around the neighborhood as they played. Then just before dark, a familiar sound interrupted the game in which my friends and I were engrossed. Daddy was whistling for us. When we heard his whistle, we knew what was expected. It was time to go home.

In the evening after supper, it usually meant, "Time for prayers!" While my friends were still outside, it wasn't always easy to stop playing. Once I made the break, however, "prayers" were fun.

Sometimes Mother read from a Bible story book. Other times it was *Pilgrim's Progress* or a missionary biography written for children. Often we got into good, practical discussions. We always recited a particular Psalm for each day of the week, and a different member of the family led in prayer as we all knelt beside our chairs. Then it was upstairs and off to bed.

In the morning we also had devotions. Before we could eat breakfast, Mother read first the day's selection in the classic devotional book *Daily Light*, then the day's prayer requests from two missionary prayer lists. When she was through, Daddy led in prayer after which we could pitch into our breakfast.

Years later, when I myself was a mother with four small children, my husband and I tried to have the kind of devotions that had worked in my home. But for some reason the response was different.

The first major disaster came when we sat down with the children

and read the list of missionary names to be remembered in prayer. There were some strange names on the list that first evening. Our children, who had not learned to be as reverent as the preceding generation, "cracked up" over the Cornfields, Pettigrews, and Greenbriers. There was no settling them down after those names had been read. So we packed them off to bed.

The next night we tried again. But our youngest son had decided that missionary prayer time was fun time. He began to giggle loudly, even though the names were quite ordinary. This set off the other three into paroxysms of laughter. Even though we eliminated the prayer list, from then on family prayers became a signal for uncontrolled hilarity.

We learned a lesson. What works in one family may not work in another. We would have to come up with a different way of directing their attention toward God and of leading them into the Scriptures.

We discovered, as every parent has, that children go through a stage when anything that delays bedtime is welcomed. So after they were bathed and in bed, I went to each child individually (or two-by-two depending on the sleeping arrangements), read a Bible story, then prayed or asked them to pray. When our younger boys were seven and five, they enjoyed a book that had a short Bible story followed by questions. Each took pleasure in trying to outdo the other in giving the most right answers.

As the children grew older, the pace of life and number of distractions increased. We tried prayers at meal time, but the only meal we all ate together was supper. If my husband and I were not hurrying off to some evening activity, the children were. Devotions were pushed aside

more often than not. Once more our creativity was taxed.

This time I came up with what I thought was a unique solution. The children all ate an early breakfast and ran for the school bus. My husband and I enjoyed eating more leisurely after they had gone.

I made breakfast for our teenagers, who usually ate in installments. No one wanted to talk to anyone at that time of day, including me; we are all night people. So after fixing breakfast, I sat on a stool in the kitchen and as the children stumbled in to eat in gloomy silence, I began to read to them, using whatever devotional book or Bible passages I thought would meet the needs of teen-agers or of that particular child. As they finished eating, I gave a brief prayer for their day at school and kissed them goodbye.

Years later, one of our sons, who became a minister, was asked, "What particular experience in your growing-up-years made the greatest spiritual impact on your life?"

After a moment of thought our son replied, "I think it was my mother's devotional reading to me while I ate breakfast."

There is no set formula for family devotions that works perfectly for every family in our busy, changing society. But I am convinced that some daily input from Scripture and from good devotional literature, along with oral prayer, is of utmost importance for our children. Parents must use Spirit-directed ingenuity in finding the best way to impart spiritual truth to their children. The solid Christian foundations they lay are absolutely essential in helping their children walk with the Savior in a secular society. [†]

If you have successful family devotions in your home, write and tell us how. Perhaps we can share your method with other EVANGELIST readers. The Editor

Mrs. Johnson is a freelance writer who lives in Charlotte Court House, Va.

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

Bringing New People Into the Family

By Moderator Dale R. Stoffer

HENRY HOLSINGER, the dominant figure in The Brethren Church during the last part of the 1800s, stated clearly what he and his generation believed was the mission of the church: "That every possible means for the conversion of souls be put forth at all times and under every circumstance."

The history of The Brethren Church offers ample testimony in word, if not always in practice, to the church's continuing concern for evangelism. Nevertheless, numerous voices in the denomination today are calling for a renewed emphasis on evangelism that will stir us to greater faithfulness in "getting the Word out."

Most of us, when asked to name a text calling us to the work of evangelism, think immediately of the Great Commission in Matthew 28:16-20. Unfortunately, our very familiarity with this passage may prevent us from seeing some of its important implications. Let us look at the structure of the commission itself.

Two divine "givens"

I find it intriguing that Jesus frames His commission to His disciples with two divine "givens" — first, the fact that all power in heaven and earth has been given to Him, and second, the assurance that He will be with His people always, even to the end of the age. It is because

Jesus' power and presence are assured to us that He calls us to go forth with His Word. **NOTE:** Jesus does not reluctantly send His disciples alone into a hostile world and tell them to do the best job they can in the face of terrible odds. We are not called to reenact Custer's last stand in a spiritual Little Bighorn. Jesus commissions us to go forth with bold and confident trust that His power is backing us and His presence is encouraging us.

A number of English versions translate the word "go" as if it were a command. Actually, in Greek, it is a participle, "going," and therefore actually should read, "as you are going" or "in the midst of your going."

Translating this verb as an imperative may give the idea that one needs a special commission to go, or that the only kind of going that qualifies is one in which we go with evangelism as our main purpose, as when we do visitation. But the participial form suggests that evangelism should be an integral part of all our "goings"; witnessing should be such a natural part of every Christian's lifestyle that it can be incorporated into our "goings" to the grocery store, our conversation with neighbors, lunch-hour discussions with fellow workers.

The next verb in the commission is an imperative, "make disciples," and it is followed by two participles

that expand upon what it means to make disciples: *baptizing* them and *teaching* them. I am concerned that sometimes in our haste to find support for the worldwide call to the work of evangelism, we overlook the fact that the Great Commission underscores the necessity of combining evangelism and discipleship into one process.

The Great Commission does not permit us to feel that our work is done when a person has gotten "saved" and baptized. The Commission clearly indicates that our work of making disciples is not completed until we have taught them fully about Christ and His Word. It is both bad theology and bad practice to divide evangelism and discipleship, for they should be part of one inseparable process.

When we look at The Brethren Church's record in evangelism and discipleship, we see both positive and negative signs. Since 1980, 3,040 people have joined the church by conversion, an average of 434 per year. Nine churches registered over 50 conversions during this period, and four of these are among our smaller churches. For this we can give thanks.

But numerous people have noted that every year a large number of churches register no conversions (63 in 1986). We must ask ourselves whether we have "lost the sense of the loss of the lost," as someone has phrased it. Have we become "pragmatic agnostics" about the reality of hell because we don't want to offend anyone with our beliefs?

Sound discipleship

I am just as concerned, however, about our need for sound discipleship. Historically, the Brethren placed great emphasis upon making people aware of their responsibilities to their Lord both before and after baptism. Candidates for baptism were asked whether they had counted the cost of this step. Those who had become members of the church were frequently reminded, especially through the yearly deacon's visit, of the commitments they had made to live in faithfulness and obedience to the Lord.

It is difficult to discern the effectiveness of our discipling process

(continued on page 14)



Nonviolence — From Those Who Know

By Phil Lersch, Chair, Brethren Peace Committee

I EXPERIENCED two significant presentations this past November — an address by Corretta Scott King (widow of Martin Luther King, Jr.) as part of a lecture series on a local college campus, and the movie *Gandhi* on television during Thanksgiving week (my second viewing of this classic).

Among other themes, these events in a distinctive way each stressed the value and necessity of using nonviolent methods of resistance to accomplish needed social improvements. Mrs. King stated this very pointedly several times as she recounted some of her husband's projects and as she commented on present-day situations. And in the movie, at one point Gandhi was saying, in essence, "If we can't gain independence for India through non-violent means, then we won't attempt it at all — for it will come in no other way."

Shortly after hearing Mrs. King and watching *Gandhi*, as the time drew near for the preparation of this article, I unearthed from my peace materials some words by Dr. Martin Luther King about the evolution of his belief in nonviolent resistance. His words, from *Eye Witness: The Negro in American History*, edited by William Catz, helped to underscore the validity of what I had heard, seen, and experienced in recent weeks.

First Martin Luther King relates his early contacts with nonviolent resistance, when he really didn't understand what it meant:

During my freshman days in 1944 at Atlanta's Morehouse College I read Henry David Thoreau's essay *On Civil Disobedience* for the first time. Here, in this courageous New Englander's refusal to pay his taxes and his choice of jail rather than sup-

port a war that would spread slavery's territory into Mexico, I made my first contact with the theory of nonviolent resistance. Fascinated by Thoreau's idea of refusing to cooperate with an evil system, I was so deeply moved that I reread the work several times.

A few years later I heard a lecture by Dr. Mordecai Johnson, President of Howard University. Dr. Johnson had just returned from a trip to India and he spoke of the life and teachings of Mahatma Gandhi. His message was so profound and electrifying that I left the meeting and bought a half-dozen books on Gandhi's life and works.

Before reading Gandhi, I had believed that Jesus' "turn the other cheek" philosophy and the "love your enemies" philosophy could only be useful when individuals were in conflict with other individuals. When racial groups and nations were in conflict, a more realistic approach seemed necessary. But after reading Gandhi, I saw how utterly mistaken I was.

Then, as King continues his story, he begins to explain the meaning of nonviolent resistance and what has been accomplished by it.

During the days of the Montgomery bus boycott, I came to see the power of nonviolence more and more. As I lived through the actual experience of this protest, nonviolence became more than a useful method; it became a way of life.

Nonresistance attacks the forces of evil rather than the persons who happen to be doing the evil. As I said to the people of Montgomery: "The tension in this city is not between white people and Negro people. The tension is at bottom, between justice and injustice, between the forces of light and the forces of darkness. And if

there is a victory, it will be a victory not merely for 50,000 Negroes but a victory for justice and the forces of light. We are out to defeat injustice and not white persons who may be unjust."

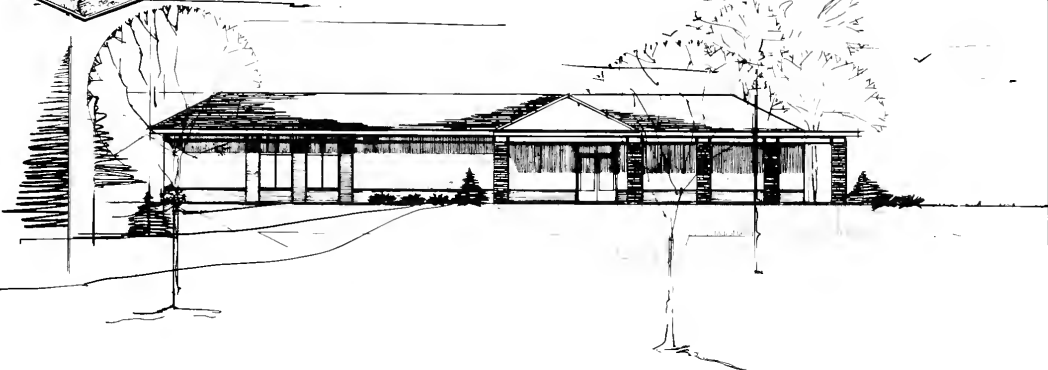
It must be emphasized that nonviolent resistance is not for cowards. Nonviolent resistance does resist! If one uses this method because he is afraid or merely because he lacks the weapons of violence, he is not truly nonviolent. That is why Gandhi often said that if cowardice is the only alternative to violence, it is better to fight. He made this statement knowing that there is always another choice we can make: There is the way of nonviolent resistance. No individual or group need submit to any wrong, nor need they use violence to right a wrong. This is ultimately the way of the strong man.

The nonviolent resistance of the early Christians shook the Roman Empire. The nonviolence of Mahatma Gandhi and his followers had muzzled the guns of the British Empire in India and freed more than 350 million people from colonialism. It brought victory in the Montgomery bus boycott.

And finally, in this short segment of his writings, Dr. King stresses the very positive nature of genuine non-violent resistance.

The phrase *passive resistance* often gives the false impression that this is a sort of "do-nothing method" in which the resister quietly and passively accepts evil. But nothing is further from the truth. For while the nonviolent resister is not physically aggressive toward his opponent, his mind and emotions are always active, constantly seeking to persuade his opponent that he is wrong — constantly seeking to

(continued on page 14)



Partnership in Excellence

DO YOU want to become part of history in the making? Would you like to make an investment that has lasting value? Why not consider becoming a partner in the work and ministry of Ashland Theological Seminary?

The Seminary has a 110-year history of serving the church. Our Constitution stated "the training of suitable young men for the ministry of the gospel shall always be sacredly regarded as one of the main objects of this institution." When the Seminary became a graduate school in 1930, Dr. J. Allen Miller said, "The Brethren Theological Seminary will be a graduate school of theology of such a rank as the highest type of evangelical faith and life. . . ." The truth of his statement is borne out today as Ashland Theological Seminary has received national recognition for its commitment to excellence.

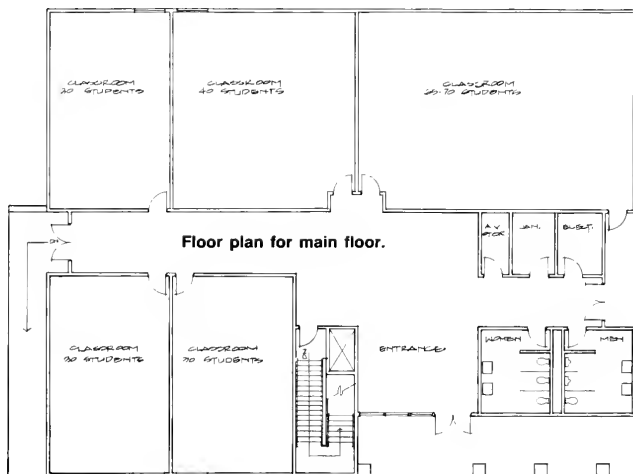
This year students have come to Ashland from 24 states, 10 foreign countries, and 50 different denominations. This mix indicates the broad ministry that is being carried out through the Seminary and The Brethren Church.

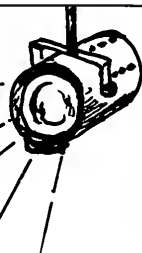
The new campaign of the Seminary has established a goal of raising \$1 million for the construction of a new classroom building and

the remodeling and enlarging of the library. The classroom building (see artist's conception above) will fill an ever-present need on the campus. (The current classrooms are the former garages of the Myers home). Five new classrooms will be equipped with the finest educational advances available for teaching the gospel.

"Bricks and mortar" does not have the same appeal as "feeding starving children," "digging wells for people in a country of drought,"

or "sponsoring an orphan." The importance of each of these is in no way minimized in our thoughts. But each of these serves only a few people for a short time. The building of a facility to train tomorrow's leaders for a global impact has untold value. As long as there is a need for workers for the fields "white unto harvest," there will be students trained, prepared, and sent into the fields through the ministry of Ashland Seminary and The Brethren Church. [†]





Spotlight on ATS Students

WHEN someone mentions seminary, what picture comes to your mind? It often ranges from the humorous — "Your Dad goes to cemetery?" — to the sublime, — "Oh, seminary is that place with ivy towers."

What happens at seminary? Again, the responses vary: "It's a preacher school." "Seminary? It's a place where they discuss topics that nobody in the church really cares about."

What really is seminary and what really goes on behind those ivy-covered towers.

The Mission Statement of Ashland Theological Seminary is clear and to the point. "ATS exists to equip committed Christians for leadership in ministries of the pastorate, missions, education, counseling, and community life. This preparation includes the spiritual formation of students

together with the academic specialization and practical training necessary for serving God in a pluralistic world."

Other key words found in the statement include: "Commitment to biblical, evangelical conviction," "pursuit of excellence," "appreciation of person," "servant-leaders," "the capacity to care for people," and "an interdependency upon each other and God."

At Ashland Seminary, we intend to keep touch with the church and to avoid any ivy-tower mentality. Our desire is to train leaders who will lead and at the same time serve. The Church and the Seminary must work hand in hand in cooperative ministry to insure a firm basis for faithfully serving our Lord. In the following spotlights you will see how this is happening.

Carolyn Cooksey

*Mrs. Cooksey,
a "second
career student,"
chats with Dr.
Jerry Flora,
professor of
New Testament
theology at
ATS.*



SEMINARIES are discovering a new phenomenon, referred to as "second career students." It is quite simple to understand. People trained for one particular field decide to change to an entirely different one later in life. Carolyn Cooksey would technically fall into that category, but those who know

Carolyn would affirm that she was destined for seminary all along.

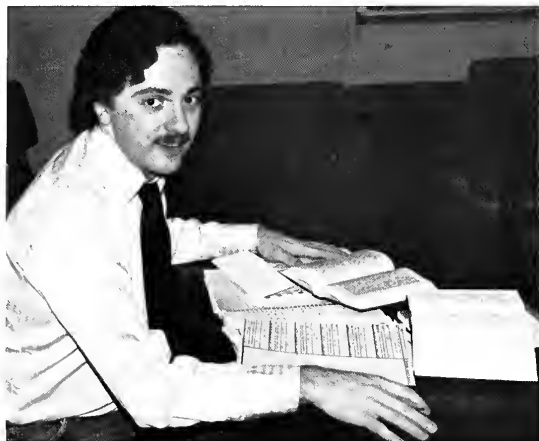
Carolyn grew up in Ashland, Ohio. She attended Ashland High School and Ashland College, where she met and married Dave Cooksey (who is now Director of Pastoral Ministries for The Brethren Church). Carolyn received a degree

in sociology and worked for a while as a social worker. When Dave finished seminary, Carolyn settled into the role of a pastor's wife.

Carolyn took both a supportive role to Dave in his ministry and an active role in teaching and counseling. Her hunger for the Word resulted in many long hours of study and research. Her Sunday school classes and Bible studies were well-attended and her preparation flawless.

It was natural for Carolyn to enroll in seminary when her husband accepted the position of Director of Pastoral Ministries in Ashland. Carolyn's desire for learning has been well-directed in her courses at Ashland.

Carolyn's goal is to work with Brethren pastors' wives (as David works with pastors), providing encouragement, support, and a listening ear. It is a worthy goal, one which should have a lasting impact on those she touches as well as on The Brethren Church as a whole.



Donald Kelly, M.D.

Dr. Kelly has given up his medical practice to study at ATS.

DONALD KELLEY grew up in Sarver, Pennsylvania, about one mile from the present location of the Sarver Brethren Church. As a child he attended a local Presbyterian church, but as a teenager he lost interest in the church and stopped attending.

After graduating from Freeport High School, Don attended Penn State and went on to medical school at the University of

Pittsburgh. He completed his residency training at Shadyside and Allegheny General Hospital before returning to the Sarver area to practice medicine.

After a broken relationship with a girlfriend of six years, Don was challenged by his brother to commit his life to Christ. It was this challenge that led Don to make such a commitment on December 22, 1983. Don found his way to the

Sarver Brethren Church, where he became actively involved in church life.

Several things began to happen to reshape Don's thinking into considering giving up medicine for ministry. Don became active in the Pittsburgh Institute of Youth Ministry, where he discovered he liked being in the company of youth pastors more than attending Medical Association meetings. "I began to lose interest in medicine, that's hard to say," Don said. "But my interest was focused more on the church." It was this interest that led Don to give up his medical practice and enroll at Ashland Seminary.

Don's interests include home missions, particularly ministry to youth and young adults of the "baby boom" generation; developing non-traditional, contemporary worship styles and ministries; exploring the use of video and other audio-visual tools in ministry; and expository preaching. Don concluded, "I want to help make Christianity relevant to the kids of today that have grown up with T.V. and so much more."



David Benshoff

After a number of years as a layman, this pastor's son has himself become a pastor.

GROWING UP in the midst of a parsonage family leaves an indelible mark on a person. That was the experience of David Benshoff, son of Rev. St. Clair and Polly Benshoff.

The experience of being a P.K. was a mixed blessing for David. On the one hand, it was like being in a family on parade; but on the other,

it was a learning experience that stays with a person for life. "The attitude of servanthood was always evident in our household. I didn't understand it at first, but I knew you were to show compassion and love to those you serve," David said.

It was during summer camp that David committed his life to Christ

in full-time service through the Life Work Recruit program. His high school years were spent at Riverside Christian High School in Lost Creek, Kentucky. David found himself surrounded by people showing compassion and Christian love. He became sensitive to the needs of others. "Those years," reflected David, "will always hold a special place in my heart as having made a significant contribution to being where I am today."

David attended Ashland College, where he met Dee Solomon. The two were married and answered a call to become tentmakers in Derby, Kansas, with Dee's father, Rev. George Solomon. Here, again, God was preparing David for other things. David found himself helping people both physically and spiritually. The call to the pastoral ministry lay waiting for an answer.

"I can still remember when people asked me if I was going to be a preacher like my dad," David

(continued on next page)

Spotlight on ATS Students

David Benshoff

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said. "I would say, 'No thanks. I don't want to go through the pain I've seen my dad go through between the joys.'" But now he takes a different view: "How narrow a

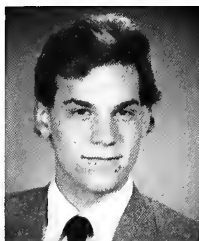
statement that was, for through all the times of struggle, God produced a more willing heart to serve Him and the Church.

David did answer the call and enrolled in Ashland Seminary to prepare for pastoral ministry. He also became pastor of the Louis-

ville Brethren Bible Church, where he put to work all of his years of preparation as well as the training he was receiving at Ashland.

For David, it is only another chapter in the Book God is preparing on his life. The chapter could simply be entitled, "Serving."

Tim Eagle



TIM EAGLE looks like a college student. Well, in fact, he is a recent graduate of Ashland College and a first-year student at Ashland Theological Seminary. Tim is a person who is going places. After

chatting with him only a few minutes, you know his direction is clear. He is going to serve the Lord.

Tim was born in Galion, Ohio, and grew up in the United Methodist Church. He was active in youth groups as a teenager, but says he really didn't know the Lord until he was a junior in high school. Through the ministry of Campus Life, Tim was led to Christ.

His desire was to pursue a business career when he entered Ashland College, but in his freshman year, he felt a call of the Lord upon his life and changed to a religion major. During college he became

active in Hope Fellowship, Servants of the Lord Fellowship, and the Crusader Program. During his sophomore year, Tim joined Park Street Brethren Church. In the summer of 1986, he served as a summer intern at The Brethren Church in New Lebanon, Ohio.

Tim is active in his faith and is eager and alive in his openness to share Christ. He feels he is being led to the foreign mission field and is totally open to God's leading. "I'll go wherever He wants to send me," Tim said. And he will.

Tim is the grandson of Dr. and Mrs. L. E. Lindower of Ashland.

Let Us Be Brethren

(continued from page 9)

from the statistical report. But one rough measure is the number of reversions (a euphemism for members lost through roll revision), a significant number of whom probably were people who were inadequately disciplined at the start or were not challenged in an ongoing way with their commitment of faithfulness to God. Reversions continue to be the largest category of membership loss in the denomination (averaging 739 since 1980). To be sure, some churches are doing an effective job of discipling converts, but others need to improve. For example, of the nine churches which had 50 or more conversions since 1980, six actually dropped in worship attendance!

Let me suggest some ways in which we can improve our effectiveness in both evangelism and discipleship. I believe most of us know that every Christian is to be a witness. Unfortunately, guilt is the motivator most frequently used to move us to witness. Guilt is one of the least effective tools for motivation. When, however, we share the Good News out of a recognition of humanity's lostness and, even more, out of a desire to share the exciting life we have discovered in Christ,

evangelism becomes far more rewarding. Pastors must take the lead here, demonstrating by their words and example both the importance and the joy of sharing one's faith.

Our discipleship process can be enhanced if we direct new converts immediately into a small group setting in which they can receive personal attention and instruction. (A membership class or home Bible study is ideal.) Another idea is to resurrect the practice of the deacon's visit to every member once a year in order to ascertain the spiritual health of the members and to deal with any problems they might have. Finally, a church should commit itself to removing no one from the membership rolls unless the person has been visited by the pastor or deacon in an effort to resolve any problem and renew the person to fellowship.

The early Brethren had a healthy emphasis on both evangelism and discipleship. They desired to see the spiritual family in the church grow by the addition of new believers, and they took seriously their responsibility for nurturing these young Christians. Let us be Brethren by imitating this desire to see our household of faith grow spiritually as well as numerically. [†]

Peace Points of View

(continued from page 10)

open the eyes of blind prejudice. This is not passive nonresistance to evil, it is active nonviolent resistance to evil.

Nonviolence does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The nonviolent resister not only refuses to shoot his opponent but he also refuses to hate him. To strike back in the same way as his opponent would do nothing but increase the existence of hate in the universe. Along the way of life, someone must have the sense enough and morality enough to cut off the chain of hate.

In the final analysis all life is interrelated. All humanity is involved in a single process, and all men are brothers. To the degree that I harm my brother, no matter what he is doing to me, to that extent I am harming myself. Why is this? Because men are brothers. If you harm me, you harm yourself.

These recent experiences provided not only inspiration, but helped me think again about the power of non-violent resistance — ordained first by Jesus. I trust this report might have similar value for you as we continue to struggle positively with evils in our world. [†]

Rev. Arthur Tinkel: A Love for the Lord and a Love for Books

By Steve Jones

The following article appeared on the front page of the Sunday, December 6, edition of the Wabash, Ind., Chronicle-Tribune and is reprinted here with the permission of that newspaper. The article was submitted to THE BRETHREN EVANGELIST by Rev. William Brady, pastor of the College Corner Brethren Church.

December sunlight streams through the window glass to shine upon the open, page-worn Bible resting on a card table standing in front of Arthur Tinkel's favorite living room chair. Other books occupy the table's corner.

Tinkel, 86, leans back in the armchair, points to the Bible and books, and says:

"A love for the Lord and a love for books led me to do what I did in my life."

Tinkel has been an ordained Brethren minister for 54 years and was a teacher and principal for 30 years.

Born in 1901 in Landis in Grant County, Tinkel moved with his parents to Wabash County and to Waltz Township when he was six years old.

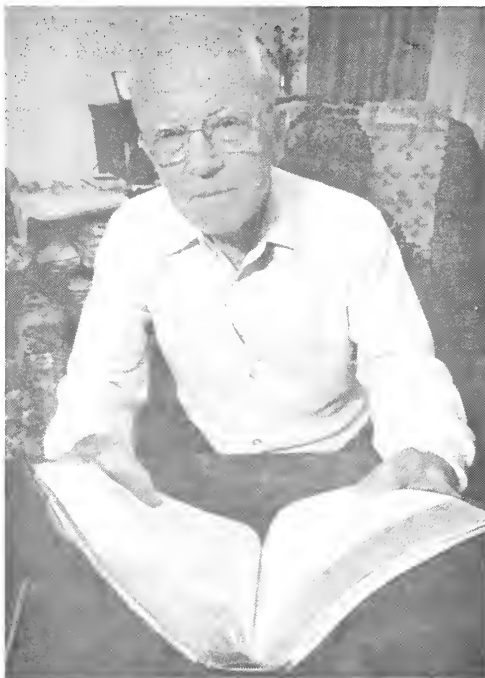
"We lived north of Red Bridge. When I went to grade school, I attended the College Corner School and the Long School," he says.

College Corner would play a role in Tinkel's life. As a boy, he also attended the College Corner Brethren Church, a church he would later serve as minister.

"How did College Corner get its name? Well, they tell me a person who lived in that section sent his son to college. Now, this was years and years ago when sending someone to college was unheard of in a rural area. From that time on, local people referred to the corner as 'College Corner,'" says Tinkel.

The Brethren Church was an important part of the family's life.

"The old country churches serves as places to gather and to worship and as



Wabash Chronicle-Tribune photo by Alan Petersime.

A love for the Lord and a love for books led Arthur Tinkel to spend his life as a pastor and a teacher.

more or less social meetings in days when life in the country meant you really didn't have too many other activities," he says.

Tinkel recalls the events leading up to the 1915 February day when he was baptized in the Mississinewa River.

"In those days, when you were ready to accept Christ, you went forward during a revival meeting.

"I had wanted to do that, but I guess for a time I was just too backward to do it.

"One day Mother told me several young people were going to go forward at the next day's revival meeting.

"She wanted to know if I was ready to do it.

"Oh, immediately I made up my mind.

"About six of us were baptized in

the river at Pearson's Mill. There was ice on the river. The men cut a path out through the ice, and cut a hole in the ice at the end of the path.

"After I was baptized, I remember my overalls just froze stiff," he says.

Tinkel graduated from old Somerset

High School in 1920, the same year he married Lylia Starbuck.

She prompted him to attend Manchester College to become a teacher.

"I liked the idea. I had always loved books and learning.

"I knew the college president, Otho Winger. He was a friend of my mother's," Tinkel says.

After completion of the first college term, Tinkel was offered a job teaching at Somerset grade school, a job he accepted and held for two years.

Then, he transferred to the old Linlawn School on the Mill Creek Pike the fall of 1923. Three years later, Linlawn High School opened (now the W.C. Mills School).

"They left the grade school at the old school, and the trustee asked me to be grade school principal.

"Well, I couldn't turn that down. The pay wasn't any more than I received as teacher, but I felt an obligation to serve as best I could," says Tinkel, who served as principal for 20 years.

In the meantime, Tinkel was ordained as a Brethren minister in 1933, and began his ministry the fall of 1934.

"That meant so much to me. Really, the church was all I knew — besides teaching," he recalls.

Tinkel continued teaching and preaching.

"Center Chapel, north of Wabash, was my first church. Then, I served three years at my home church, the College Corner Church, and at the same time, served the Loree Church in southern Miami County," he says.

His teaching career took him from Linlawn to principal of North Grove School in Miami County.

Tinkel became minister to the Akron Brethren Church.

"That church was a very good pastorate. We had a good time there. It

(continued on next page)

Rev. Duane Dickson Honored For 25 Years in Pastoral Ministry

Huntington, Ind. — Rev. Duane Dickson was honored by the Huntington First Brethren Church at a special service and dinner on Sunday, November 15, in recognition of his 25th anniversary as an ordained Christian pastor.

A total of 127 people attended the event, including members of the congregation and relatives and friends of the Dicksons.

Russell Rodkey of the Burlington First Brethren Church, who was present at Rev. Dickson's ordination on November 17, 1962, and Dale Sweet, a member of the Board of Deacons of the College Corner Brethren Church, presented highlights from Rev. Dickson's ministry. Both men, as well as Mrs. Dickson, spoke of Rev. Dickson as being "consistently kind and considerate through the years."

The B.W. Lawson Family, gospel singers from the College Corner Church, brought special music and shared testimonies, as did others who were present.

Kenneth Taylor, chairman of the Board of Trustees of the Huntington congregation, and James Stahl, Sunday school superintendent and deacon, presented Rev. Dickson with a baseball trophy on which was in-



Rev. Duane Dickson: "Twenty-five years batting for the Lord."

scribed, "Twenty-Five Years Batting for the Lord."

The guest speaker for the service was Rev. Herbert Gilmer, whose first pastorate was the County Line Brethren Church, where Rev. and Mrs. Dickson accepted the Lord on Novem-

ber 15, 1953. Rev. Gilmer's message, from II Timothy, focused on eight aspects of the Christian life and its rewards: (1) Trust the Lord, (2) Obey Him, (3) Commit yourself to Him, (4) Seek and save the lost, (5) Be a faithful steward, (6) Endure, (7) Receive a heritage, (8) Receive a crown.

Rev. Dickson, 60, entered the pastoral ministry after several years in secular work as an electronics technician, quality control manager, and engineering writer. His quarter-century ministry in The Brethren Church has included pastorates at the Burlington, Ind., First Brethren Church (2 1/2 years); Papago Park Brethren Church of Tempe, Ariz. (5 1/2 years); College Corner Brethren Church near Wabash, Ind. (7 years); Walcrest Brethren Church, Mansfield, Ohio (5 years); Johnstown, Pa., Third Brethren Church (3 years); and the Huntington, Ind., First Brethren Church, where he continues to serve.

— *Roxie E. Stahl*

Bethlehem, Mt. Olive Brethren Meet for Joint Get-Together

Elkton, Va. — Forty-five members of the Bethlehem and Mt. Olive Brethren Churches of Virginia met together on Sunday evening, November 1, for an All-Saints' Day Celebration.

Benny and Cathy Cupp, members of the Bethlehem Church, hosted the get-together in their picnic shelter.

In reality, the fact that it was All-Saints' Day had little to do with the gathering. The purpose of the evening was for members of the two churches to learn to know each other better and to have fellowship in the Lord. Though the two churches are not from the same "Triad of Love" proposed by past General Conference Moderator Warren Garner, it was his recommendation that sparked the idea for the gathering between the two churches, which are only ten miles apart.

Following introductions, Rodney Sandridge of the Mt. Olive Church led the group through a series of creative relay games that served as good mixers. After the games, the group enjoyed desserts prepared by some of the best cooks in The Brethren Church. All the desserts were made from either apples or pumpkins. The time of eating offered further opportunities to make or renew acquaintances.

Many expressed the desire for an annual get-together similar to this meeting between the two churches.

— *Ronald W. Waters*

Rev. Arthur Tinkel

(continued from previous page)

was a small country congregation. They were wonderful, wonderful people.

"The ministry there was a challenge; a lot of work, but we all pitched in and got it done," says Tinkel, who stayed at the Akron Church until he retired from teaching in 1951.

However, his work did not stop. He became minister of the Oak Hill Brethren Church south of Charleston, W. Va.

"That was in the mining country. Many of the church members were miners.

"One day a man who attended our church and who worked in the mines asked me to go down in the deep mine with him.

"To please him, I did. And do you know, there in the mine, he made his confession to the Lord and became a Christian, and was, from that time on, one of our most active members," Tinkel says.

Leaving West Virginia, he returned

to Indiana to minister at Oakville and Flora before retiring from the ministry in 1966.

His wife, Lylia died in 1967.

In 1976, he married his present wife, Berneal.

Today, Tinkel remains active in church work, serving as adult teacher at the Wabash First Brethren Church.

Looking back on his life's careers as teacher and preacher, Tinkel says being interested in people made those vocations fascinating to him.

The changes he witnessed were great, from times of coal oil lamps in schools and churches to the most modern facilities.

"I taught so many young people in school. I worked with so many fine people in the ministry.

"Yes, I did make some mistakes; probably a lot of mistakes in both areas, but if a person does anything in their life, they are bound to make mistakes.

"I did what I could do the best I knew how, and for the honor and glory of the Lord," says Rev. Arthur Tinkel.

Southeastern District to Start New Church in Frederick, Md.

Frederick, Md. — The Southeastern District Mission Board on November 18 selected Frederick, Maryland, as the site for a new Brethren church. The board hopes to begin Bible studies in the city in February and worship services in the fall.

The decision was made after tabulation and analysis of a community religious survey conducted in the city on October 24. A total of 38 Brethren from nine Southeastern District churches (and ranging in age from 16 to 86) spent two and one-half hours that day going door-to-door in selected neighborhoods to gather information from 208 households. The board had been studying the city for several years as a possible site for a new Brethren church, and continues to work in cooperation with the national Missionary Board during the planning stages.

Frederick is located west of Baltimore and northwest of Washington, D.C., between the Hagerstown and St. James churches to the west and Lin-

wood to the east. The survey revealed a young, upwardly mobile, professional group of residents, many of whom have moved in recent years to Frederick. Of the 208 households surveyed, 30 percent indicated an interest in receiving information about The Brethren Church and any services that might be offered by a new church.

The board is considering a new strategy for planting the church based on a program developed by the Friends Southwest Yearly Meeting and used successfully by over 50 denominations to begin new churches. The strategy involves attempting to telephone every household in a community to discover families who are unchurched. Those who express a willingness to receive information are placed on a mailing list and receive five weekly mailings about the new church. Prior to the first meeting, a follow-up call is made to each household that has received the mailings with an additional invitation to attend. *(continued next column)*

Outreach Effort at Mt. Olive Adds Several New Families

McGaheysville, Va. — The Mt. Olive Brethren Church of Pineville recently completed an outreach effort that resulted in the addition of several new families to the church.

The program was called "Our Jerusalem," based on Jesus' statement to His disciples in Acts 1:8: "you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." The campaign name and many of the ideas were adapted from a similar program conducted by Park Street Brethren Church of Ashland in the late 1970s.

Essentially the program included six weekly mailings to unchurched families in the community whose names were submitted by members of the congregation. The mailings included a cover letter written by someone from the church supplemented by an attractive brochure. The brochure dealt with a basic life need and contained a low-key presentation of a biblical solution to the need. The mailings were followed up with personal visits by teams from the church to households willing to receive a visit.

The program was supported by a

series of practical messages on outreach by Pastor Ronald Waters and by revival messages by Rev. William Kerner also geared to outreach, church growth, and visitation techniques.

Mailings were sent to 51 families in September and October. By the first Sunday in December, as a result of the campaign, two families had visited the church once and six families had attended twice or more. Of these eight households, three families are now attending regularly. From the three attending families, four adults have completed a "Welcome Class" for prospective members of the church and were received into membership with others on December 6.

"The results from this relatively simple approach to outreach — both among the unchurched and among the members of our congregation — have been quite exciting," says Pastor Waters. "We hope to use this program a couple of times each year to help us reach out to the unchurched in our community."

Churches interested in a fuller description of the program may contact Rev. David Cooksey, Director of Pastoral ministries; or Ron Waters at Mt. Olive Brethren Church, Rt. 1, Box 421, McGaheysville, VA 22840; phone 703-289-5444.

The Southeastern District Mission Board asks that all Brethren be in prayer for this new work. Also, the board would be happy to receive the names and addresses of any Brethren who may be living in Frederick or who may be interested in serving as tentmakers there. These may be sent to the board president, Rev. Robert Keplinger, at P.O. Box 27, Linwood, MD 21764.

— Ronald W. Waters

Encouragement and Support to Be Pastors' Conference Theme

Pleasant Hill, Ohio — "Mutual Encouragement and Support" will be the theme for Brethren Pastors' Conference, to be held April 12-14, 1988, at Kings Island Quality Inn and Conference Center, Mason, Ohio.

Morning and afternoon sessions of the conference will explore the theme in three areas of relationships: (1) pastor to pastor and pastor's wife to pastor's wife; (2) church to church (at the district and national levels); and (3) member to church. Evening sessions will focus on mutual encouragement and support within the pastor's home.

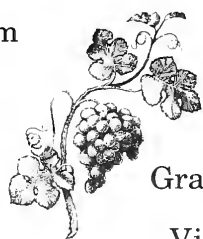
The conference will begin with check-in from 11:00 a.m. to 1:00 p.m. on Tuesday, April 12, and conclude with check-out at 11:30 a.m. on Thursday, April 14. Two sessions on the theme are scheduled for Tuesday and Wednesday and one on Thursday, with free time planned for Wednesday afternoon.

Cost of the conference, which includes Tuesday and Wednesday buffet supper, Wednesday and Thursday continental breakfast, program expenses, and two nights lodging, is \$94.50 for one person per room, \$65.00 per person for two people per room, \$55.50 per person for three per room, or \$50.75 per person for four per room.

Reservations, which must be made by March 5, 1988, are to be sent to Brethren Pastors' Conference, c/o First Brethren Church, 210 N. Church St., Pleasant Hill, OH 45359. Reservations should include names, addresses and phone numbers of those attending, number of rooms needed, and full payment. Make checks payable to the Pleasant Hill Brethren Church (noting Brethren Pastors' Conference on the memo line on the check). No refunds will be made after March 13, except in case of an emergency.

Anyone with questions about the conference should call Rev. Robert Westfall at 513-676-2802.

From
The



Grape
Vine

The **Hillcrest Brethren Church** of Dayton, Ohio, is expecting a new pastor this month. Rev. Wes Ellis will begin serving the congregation on January 24. In coming to Dayton, he leaves behind the Oakville, Ind., First Brethren Church, which he pastored for the past 13 years.

"We welcome Rev. Ellis and his wife, Sally, and look forward expectantly to the plans our Lord has for us and our church," said Maxine Sheffield, corresponding secretary for the Hillcrest congregation.

Mrs. Sheffield also expressed "deep appreciation . . . to Rev. St. Clair Ben-shoff for his caring interim ministering — and to his wife, Polly, for being his constant 'help meet.' Our Lord was truly served! Our prayers and good wishes go with them — in Christian love and thanksgiving."

The **Muncie, Ind., First Brethren Church** held a chili supper and silent auction on December 12 to raise money for World Relief. Some of the members of the congregation provided the chili for the supper, and those who ate made a donation for the meal. Others brought pies, cookies, candy, and Christmas items, and these were "auctioned off" silently, with each bidder writing a bid under the item he or she desired. A total of \$206.08 was raised for World Relief.

January 24 will be observed as **Sanctity of Human Life Sunday**, a day when tens of thousands of Christians will affirm the dignity and value of human life and intercede for an end to abortion. The purposes of Sanctity of Human Life Sunday are to unite churches across the nation in prayer for an end to abortion; to educate millions to the truth of God's Word concerning abortion by witnessing to the sanctity of human life; to help pastors become personally involved in the abortion issue by providing them with information and materials; and to motivate people to actively oppose abortion.



Fourteen Brethren elders attended Ken Madison's ordination service. The fourteen, shown here with Rev. Madison (in center of front row) were (front row, l. to r.) Rev. Alvin Grumbling, Rev. Jerry Fike, Rev. Ralph Gibson, Rev. Gene Eckerley, Rev. Darrell Crissman, Rev. Jim Miller, (back row, l. to r.) Rev. Robert Bischof, Rev. Harold Walton, Rev. Herbert Gilmer, Rev. Duane Dickson, Rev. Claude Stogsdill, Rev. Austin Gable, Rev. George Brown, and Rev. James Thomas.

Ken Madison Ordination

(continued from back page)
presented special music.

Pastor Madison was born December 8, 1953, in Little Falls, New York, the son of Mr. and Mrs. Alfred Madison, Jr. The family moved to Richmond, Ind., in 1963 and to Goshen, Ind., in 1966, where Ken was graduated from Goshen High School in 1972.

Following graduation Ken joined the U.S. Army and served for 30 months as a medical corpsman in Germany. He then returned to Goshen, where, in 1976, he enrolled in Goshen College and began pursuing a major in religion and biblical studies. The following year he married Donna Geiger, daughter of Robert and the late Joan Geiger of Goshen.

In 1978 Ken transferred to Fort

Wayne (Ind.) Bible College, where he continued his studies, receiving a B.S. degree in pastoral ministry in 1983. He and his family then moved to Ashland, where he continued his preparation for ministry at Ashland Theological Seminary. He received a master of divinity degree from ATS in May 1986. While in seminary he also received a commission as a Second Lieutenant in the Ohio National Guard, serving as a chaplain candidate.

On June 1, 1986, Ken became pastor of the Kokomo First Brethren Church. He is also serving as a chaplain candidate with the Indiana National Guard and is pursuing a career as a military chaplain.

Rev. and Mrs. Madison have three children, Samuel (8), Rachel (5), and Jared (4).

In Memory

Emery Kridler, 72, December 4. Member of the Pleasant View Brethren Church for 52 years, moderator for 13 years, deacon, trustee and Sunday school teacher. Services by Pastor Keith Hensley.

Deborah Lewis, 74, November 28. Member of the Masontown Brethren Church for 61 years, president of the WMS for 12 years, and Sunday school teacher. Services by Pastor Russell King.

Edith Sappe, 75, November 24. Member of the Pleasant View Brethren Church for 39 years. Services by Pastor Keith Hensley.

Weddings

Gale Shoemaker to Chris Manning, October 17, at the Derby First Brethren Church; Pastor Dennis E. Sigle officiating.

Lori Davis to Todd Stombaugh, August 22, at The Brethren Church in New Lebanon; Rev. Archie Nevins officiating assisted by Rev. Robert Dillard. Bride a

member of the New Lebanon Brethren Church; Groom a member of the Bryan First Brethren Church.

Judith A. Sipes to Michael A. Duears, August 22, at the Linwood Brethren Church; Pastor Robert Keplinger officiating. Members of the Linwood Brethren Church.

Lisa Rauber to Lowell Wiebe, August 15, at the Derby First Brethren Church; Pastor Dennis E. Sigle officiating. Members of the Derby First Brethren Church.

Goldenaires

J. Gordon and Conjetta Harmon, 55th, January 1. Members of the Mt. Olive Brethren Church.

Membership Growth

Masontown: 4 by baptism

Meadow Crest: 2 by baptism

Mt. Olive: 11 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

STORIES JESUS TOLD

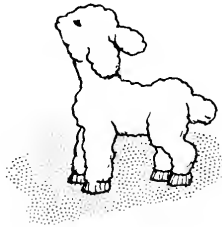
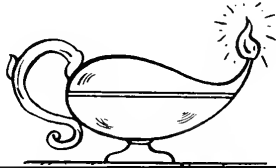
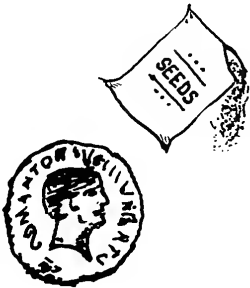
Jesus often taught His disciples and the people who came to listen to Him by telling them stories. He told them stories about everyday things and happenings. The stories Jesus told are called parables. The parables helped the people understand what Jesus was telling them about God.

A. Read the following parables in your Bible. Then draw lines from the reference to two things mentioned in the parable.

- | | |
|--------------------|--------------|
| 1. Matthew 13:1-9 | a. oil |
| | b. corn |
| 2. Matthew 25:1-10 | c. seed |
| | d. inn |
| 3. Luke 10:29-37 | e. 100 sheep |
| | f. broom |
| 4. Luke 15:3-7 | g. field |
| | h. thieves |
| 5. Luke 15:8-10 | i. shepherd |
| | j. lamp |

B. Find and color the pictures.

1. You read two stories about things that were lost. Find them below and color them gray.
2. You read about a farmer planting something. Find it and color it yellow.
3. You read about a light. Find and color it red.
4. Color the two pictures that are left brown.



C. Choose the word from the Word Box to finish the sentence. Write the word in the blank space in the sentence.

1. A _____ is a farmer.
2. _____ are young women.
3. A _____ takes care of sheep.
4. Another name for robbers is _____.
5. A kind person is sometimes called a Good _____.

Word Box

virgins thieves sower
Samaritan shepherd

Ordination Services Held For Crissman, Graetz, and Madison

Three Brethren pastors were ordained as elders in The Brethren Church during November and December. Following are reports of their ordination services and a brief biography of each new elder.

Darrell L. Crissman

Gratis, Ohio — Darrell L. Crissman was ordained an elder in The Brethren Church and his wife, Linda, was consecrated as the wife of an elder in a special service held Sunday, November 22, at the First Brethren Church of Gratis, where Rev. Crissman serves as pastor.

Retired Brethren pastor Elder Percy Miller presented the ordination message. Joining him in conducting the ordination of Rev. Crissman and the consecration of Mrs. Crissman were Elder William Kerner, supervisor of Home Missions for The Brethren Church, and Elder David Cooksey, Director of Pastoral Ministries for The Brethren Church.

Also participating in the service was Wallace Michael, moderator of the Gratis Church. Special music was presented by the Gratis Choir.

The new Brethren elder was born October 6, 1960, in Kittanning, Pa., the son of Mr. and Mrs. Edward Allen Crissman. As a youth he attended the Brush Valley Brethren Church of Adrian, Pa., and Kittanning Senior High School, graduating from the latter in 1978.

He first heard the call of God into the ministry while serving on the BYC Summer Crusader music team in 1977. But it wasn't until the following

summer, after crusading as a camp intern, that he accepted this call. That fall he entered Geneva College, where he majored in philosophy and pre-ministerial studies, receiving a B.S. degree from this institution in 1982.

He continued his preparation for the pastoral ministry at Ashland Theological Seminary, where his course of study in pastoral counseling and psychology included work at Case Western Reserve University and an internship at Cleveland Psychiatric Institute. He received his master of divinity degree from the seminary in May of 1986.

Darrell and Linda Ann Wahr of Bay City, Michigan, were married in June 1983. Darrell began his pastoral ministry at the Gratis First Brethren Church in the spring of 1986.

David E. Graetz

Marianna, Pa. — David Ellis Graetz was ordained an elder in The Brethren Church and his wife, Gale, was consecrated the wife of an elder in a special service Sunday afternoon, November 15, at the Highland Brethren Church, of which Rev. Graetz is the pastor.

The ordination message, "A Blessing From Your Father," was given by David's father, Rev. Robert Graetz, Jr., a Lutheran pastor. Brethren elders Russell King, Carl Phillips, and Smith Rose, assisted by David's father, conducted the laying on of hands and the ordination prayer for the new elder.

Also participating in the service were Rev. William Widenhaupt, president of the Marianna Area Ministerial Association, A. Frank Shrontz, moderator of the Highland Church, and Richard Patterson, friend of Rev. Graetz.

Special music was presented by Miss Jody Majesky, Mrs. Belinda Friend led the congregational singing, and Mrs. Edith Shrontz played the prelude and the postlude.

David Graetz (29) was born in Montgomery, Alabama, the fourth of seven children of Rev. and Mrs. Robert Graetz. He was graduated from Westerville High School in 1974 and later enlisted in the United States Navy, in which he served for four years. He then attended Circleville Bible College, from which he was graduated with honors in May 1983 with a B.A.

degree in pastoral ministries.

He continued his education at Ashland Theological Seminary, from which he received a master of divinity degree in pastoral psychology and counseling in 1986. While attending seminary he became active in the Ashland Garber Brethren Church, where he became a member of The Brethren Church. He was called to pastor the Highland Brethren Church in September 1986.

Rev. Graetz and his wife, Gale, have a daughter, Sarah Rebekah, born January 16, 1987.

Kenneth J. Madison

Kokomo, Ind. — Kenneth J. Madison was ordained a Brethren elder and his wife, Donna, was consecrated the wife of an elder in a service held Sunday, December 6, at the First Brethren Church of Kokomo, where Rev. Madison is the pastor.

Elder Ralph Gibson, pastor of the Meadow Crest Brethren Church of Fort Wayne, Ind., delivered the ordination message. Other Brethren elders participating in the service were Rev. Robert Bischof (retired), Rev. Gene Eckerley (pastor of the Ardmore First Brethren Church), and Rev. Duane Dickson (pastor of the Huntington First Brethren Church).

Larry Surbey, moderator of the Kokomo congregation, read the action of the church calling for licensure and ordination. Gene and Linda Geaslen

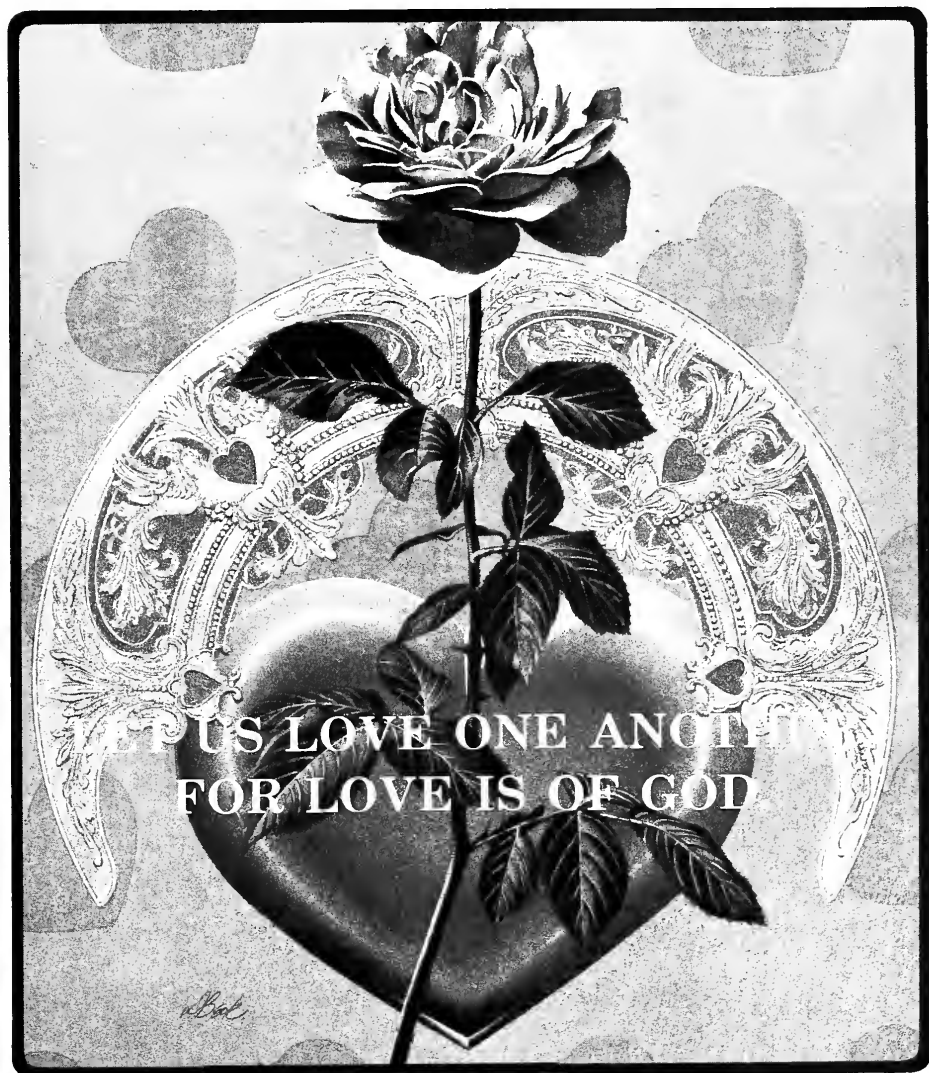
(continued on page 18)



Rev. and Mrs. Darrell Crissman

THE BRETHREN **Evangelist**

FEBRUARY 1988



LET US LOVE ONE ANOTHER
FOR LOVE IS OF GOD



the salt shaker

by Alvin Shifflett

Needed: New Management

I HAVE a burning question: If Christianity is true (and I've cast my lot that it is), why are not all Christians obviously nicer than non-Christians?

I'm tired of hearing people in business say, "I'd rather deal with a non-Christian than with a Christian any day." What does that say about our advertisement for the Lord?

If that is the general feeling out in the marketplace, then it is obvious why the Christian church of today is not making more of an impact. Nor does the Gallup Poll's report that a goodly portion of our populace believes in a Supreme Deity do the job — or even come close to doing it. After all, most of the people in the Greek and Roman Empires believed in some deity or deities.

If Christianity doesn't make a radical improvement, or at least a bent toward improvement, in a person's life, then that person's conversion is suspect.

I know what you're thinking: You can't judge! The minute you judge you get into trouble. If you aren't careful, you end up being critical and hypocritical yourself.

Your fruit will show

But there is something to be said for the words of our Lord, who suggested that one's fruit would eventually show. And it will. It may take awhile, but it will show.

The fruit may be that this alleged Christian is just as hateful or as obnoxious or as snobbish as always. In fact, he or she may not have made

one step toward improvement — unless we call feeling "religious" an improvement. Feeling religious doesn't necessarily mean that one has been genuinely converted. Feelings mean nothing unless a person's actual behavior changes for the better. I had the flu recently, and even though with each passing day I felt better, the thermometer showed that I was still sick!

More than feelings

Christianity is much more than feelings. It requires conversion. I heard someone say the other day that a certain lady was "quite" pregnant. How can you be "quite" pregnant? Either you are or you aren't pregnant. I think the speaker meant she was well along in her pregnancy term, but it sounded funny. The same is true of conversion. You can't be "quite" converted. Either you are converted or you aren't converted. It boils down to that.

So we Christians need to know that when we behave badly the world is watching, just as when we behave like Christ the world is watching. We are what we advertise. Carelessness in our living might sink someone else, just as during WW II it was said that "A slip of the tongue could sink a ship!"

The problem I see in all this is falling into the trap of failing to look for improvement. Christian Joe may have a sharper-poisoned tongue than Bill, a non-Christian. But the thing we need to know, if we're going to compare, is what was Joe

like before he came under Christ's management? The major concern, then, is what does new management do? Every so often we see a sign in front of a store or restaurant that reads, "Under New Management." The implication, of course, is that whatever you found there before is gone. Now what you will find is better food and service, etc. If people begin to flock there, we know that the new management did the trick.

The truth is, Joe and Bill — and the rest of us — all have the same problem. We all need saving. And that is precisely what God is about — that's why He's in the business. Not just to make nice guys out of us.

It's like the story I read somewhere about a little boy who had a toothache but who was afraid to tell his mother for fear she'd take him to the dentist. Evidently he'd been to the dentist before and knew from experience that the dentist doesn't stop with one tooth. He starts fiddling around with the rest of them, digging here and there, checking this and that.

Give God an appointment, like the dentist, and He'll work you over good. One tooth may be all you asked Him to fix, but watch out. Next thing you know the whole set is gone! God has a full treatment for us — but salvation comes first.

A different house

It's as George MacDonald once said: Imagine living in a house that God comes to work on. At first, you sense that He's fixing the drains and the leaks in the roof. Those things were needed, and you aren't surprised. But soon He starts knocking around in the house in a way that hurts abominably, and you can't understand what God is up to. Eventually you discover that He is building quite a different house from what you expected. He's putting on a new wing here, a tower there, adding a window here. You expected a cottage, but God is at the business of building a palace.

And what really blows your mind is that God intends to come and live in it Himself, along with you! [†]

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1988 Brethren Directory

The 1988 Brethren Directory, which lists names, addresses, and telephone numbers of Brethren churches, Brethren pastors and elders, denominational employees, and selected national auxiliary and district officers, was recently completed. Copies of this directory have been sent to all Brethren congregations and to Brethren pastors and elders. Others may obtain a copy by sending a request and \$5.00 to the Brethren Church National Office, 524 College Avenue, Ashland, OH 44805. (Make checks payable to the Brethren Church National Office.)

A Reminder: Church treasurers are reminded that all offerings and monies for World Relief should now be sent to the new treasurer, Rev. Ronald L. Waters, P.O. Box 246, Burlington, IN 46915.

Answers to Little Crusader Page:

A. 1. yes; 2. Yes; 3. Yes; 4. No; 5. Yes.

B. 1. No; 2. Yes; 3. Yes; 4. No; 5. Yes.

C. *First heart:* "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." *Second heart:* "Love your neighbor as yourself."

First Days on the Mission Field

What is it like for new missionaries when they first arrive on the mission field? The answer to that question will vary considerably, depending on the field of service, the missionaries themselves, and numerous other factors. But all new missionaries share some common experiences. They all experience the excitement, challenges, and frustrations of unfamiliar surroundings, a different culture, a foreign language, and new (and perhaps less than ideal) living conditions.

In the following article, you will encounter just these kinds of experiences, shared by David and

Diane Kerner, new Brethren missionaries to Colombia, South America. The article is actually excerpts from letters David and Diane wrote to Dave's parents, Rev. and Mrs. Bill Kerner of Ashland. The first letter was written just five days after the Kerner's arrival in Bogotá, Colombia, on November 19, 1987, and all five letters were written during their first month in Colombia. So they provide an immediate, first-hand view of the family's initial experiences on the mission field. The Kerner's have two daughters — Erin, who will be three in April, and Karla, who was a year old last October.

Tuesday, November 24

I'm sitting upstairs in "Logan Manor"* waiting for supper. Here's an update of our arrival here: The flight from Columbus to Atlanta [on Thursday, November 19] took about two hours. We had a half hour wait at Atlanta before leaving for Miami. At dusk we landed in Miami and literally *ran*, with bags and children flopping, from one end (Gate 36) to the other (Gate 13). We barely caught our flight. Both girls finally slept most of the two-hour-and-45-minute trip to Bogotá.

We wandered around the Bogotá El Dorado airport for half an hour before we finally found the Immigration Booth. At the luggage pick-up the Logan kids were outside waving a huge "Welcome" sign. Our luggage didn't arrive until Friday at 10:00 p.m., and the suitcase with the insulin, Diane's skirts, and most of the girls' dresses disappeared until Sunday afternoon — with no explanation. Everything was intact when it arrived.

Friday morning Diane and I walked about ten blocks each way with Chantal to register for the six-week (four hours per day) language classes at Universidad Javeriana.

Sunday morning we all piled into the SERVICOM-owned, '64 VW van and roared madly across Bogotá to the church. Traffic here is kamikaze. It makes Chicago look like a kid's ride at the fair.

*The home of Brethren missionaries Mark and Chantal Logan and their three children, Rebecca (16), John Mark (14), and Lawrence (12).

The church here meets in a home. Perhaps 17 came for the morning classes and 25 for the evening worship. Mark Logan does an excellent job of both teaching classes and leading a Bible-study type worship service. We finished the day by getting home about 10:00 p.m. Then it was up at six o'clock Monday morning for our ten-block walk to language classes.

At the university we took both written and oral exams. Diane was placed in Level I (beginning) while I — by what *must* have been a fluke — made the Advanced Studies class. We're both learning a great deal. Last Friday I tried to read the newspaper and was dismayed to realize how little of it I could decipher. Today our class assignment was to study the editorial and political pages of the paper, so I sat down and read the entire editorial page, looking up only a dozen words. All this to say we're getting on our feet.

The Logans have been wonderful in providing a home, transportation, and advice; putting up with kids screaming in the night; supplying baby-sitting while we're in class. Their three children go out of their way to play with Erin and Karla.

Erin is doing very well. She's a great little traveler and loves Bogotá, with all its noise and color. She's quite upset, however, that suddenly she can't understand the people. Karla is just plain out-of-sorts, poor little kid. I feel badly for her with everything so different, from food to schedules. She cries quite a bit. Diane and I try to take the girls for walks each afternoon

and then have devotions with them before supper.

The Logans rent a 1940's-era mansion in what used to be a wealthy area of town. It needs a lot of work. We occupy two rooms upstairs, one for Diane and me and one with bunk beds for the girls.

We've all stayed healthy so far. Chantal boils our water, although she insists there is nothing wrong with the city water.

We're still lining up various required "foreigner" I.D. cards. Yesterday we were fingerprinted by the Colombian CIA. Friday we will pick up the I.D. cards there. We also have a file for financial I.D. cards before we can set up any bank accounts. I dread getting a driver's license here. Even more, I dread driving!

It's great that we can live with Logan's because, were we on our own, we'd be in a mess. It's amazing how two cultures, which on the surface appear rather similar, can in reality be so utterly different. So many things we took for granted in the States are either difficult to do or are unobtainable here. For instance, mailing letters and doing banking are terribly frustrating and time-consuming. There's no such thing as a complete hardware store or a K-Mart, where you can find nearly anything. Here you find one tiny, family-owned shop after another. So shopping takes forever. It's also hard to stay clean what with smog, buses, and donkey dirt everywhere.

Ray Aspinall arrives Sunday (Nov. 29) and we'll meet with *la junta* to see where they want us. We hope to stay in Bogotá.

Diane adds: I've appreciated having some of the pressure eased here, since Chantal does the shopping and cooking, and the maid does the cleaning and laundry. It is a good thing, because Karla does cry a lot. Nothing seems to calm her down except going for walks.

Tuesday, December 1

Since I wrote a week ago, things have begun to settle into a routine. Erin loves both Mark and John Mark. Her face lights up whenever she sees them. She also enjoys Rebecca, who takes her for walks every day and plays with her a lot. Rebecca also teaches Erin's Sunday school class. At the Villa del Rio Church is a beautiful, 3½-year-old girl named Angelica, who right away made friends with Erin. After two Sundays together, Erin is already learning new Spanish words like *gracias* and *aquí* (here). Erin seems to have adjusted very well to things already.

Karla has begun to relax a bit by now. She cries much less, and she thinks Chantal is *great*. She's beginning to feel secure enough to play with toys instead of having to be held *all* the time. But I still have to lie down with her at night until she falls asleep.

Everyone goes to bed about 9:00 p.m., and we meet for breakfast and devotions at 6:30 a.m. Then Diane and I leave for our walk to school about 7:30.

Diane and I love the church (actually still only a class until it has 15 baptized members above the age of 18) at Villa del Rio. Villa del Rio (meaning River Village), is a vast expanse of new housing on the very outskirts of the city. The church meets in the home of one couple, Fabio and Claudia Rodriguez. Can you imagine cleaning your entire house for church meetings, with classes in each bedroom and even a class of five in a small kitchen? Yet this couple is thrilled to have the church meet there.

On Sunday (Nov. 29) Ray and Marilyn Aspinall arrived for the Asamblea Nacional (national church conference) to be held at Medellín Dec. 4. Ray and Mark will discuss our placement with the leadership in Medellín. Ray would like to see us

The Kerners' first Sunday in Colombia (I, to r., Karla, Diane, Dave, Erin). The picture was taken in the home of Fabio and Claudia Rodriguez, meeting-place of the Villa del Rio congregation, Bogotá. Notice the church's welcome sign for the Kerners at the right.

Photo by Mark Logan.



in Medellín, but feels we must be allowed to stay clear of significant responsibilities for a year, devoting the year to language acquisition. If it's decided to place us in Medellín, we'll move in January or February.

At least until the New Year, we'll be living with Logans. Chantal is an excellent cook — not fancy, but balanced and delicious. She still boils all our water. The Logans have been *wonderful* to us, and they've helped us immensely. Their children have all grown to be spiritually, emotionally, and academically impressive young adults. They really treat our girls like sisters.

Monday, December 7

We have a hard time believing it's December, since we're still wearing summer and fall clothing. It just doesn't seem like the Christmas season at all.

Karla has settled down considerably by now. She's her active, adventurous, careless, happy self again. And already getting bumped and skinned up as she runs and falls. All the church people, both here and at Medellín, think the girls are great. Diane and I have become good friends with Fabio and Claudia Rodriguez. They're our age, our height, well-read, and lots of fun. They've adopted us as family.

Mark and Chantal continue to amaze us with both their energy and their hospitality. Mark is a worker and very capable at nearly anything. Chantal is the planner and

goal-setter for the Colombian Church. She and I will work together on strategies and goals for the mission. I think we have been an emotional help to Mark and Chantal. They enjoy having *long* talks with us over (yechh!) coffee. The four of us have quite a bit of fun together. They really needed someone here with them.

On Friday I rode with the Aspinalls, Mark, and the Rodriguez family for 10½ hours to Medellín for the annual church conference. The scenery was *beautiful*, the roads *hideous*, and the ride *exhilarating*. I felt much closer to the Lord by the time we arrived! The mountains were full of mud slides and falling rocks, some of which happened right in front of us or right behind us. Then it got dark, and started raining, which added to the *terror* adventure.

We arrived safely at 1:00 a.m. and, of course, had to have *tinto* (coffee and bread) with our hosts. We fell into bed at 2:30 a.m., exhausted and covered with oil from stopping every 50 km. to fix the VW, sometimes in the rain, other times ankle-deep in mud, once in the middle of the road on a hair-pin curve. I think I'm learning a great deal about fervent praying — and VW engines.

On Saturday morning Chantal, Diane, and our girls flew into Medellín, (\$25 for the 20-minute flight), and we stayed in a very nice hotel in the heart of the city. We had a room with five beds, color TV, and a large

bathroom, all for 3,500 pesos (about \$12.00). Mark and Chantal drove us all over Medellín. It is lovely! The people are much less formal, and friendlier, than in Bogotá, like the difference between Philadelphia and Indianapolis. Medellín (3.5 million people) is much cleaner and neater than Bogotá.

Sunday we all met at the church at Camp Valdez, the larger of the two buildings owned in Medellín. About 65 people attended, with Ray Aspinall bringing the message and Mark acting as moderator. Mark was reelected moderator; Chantal, financial secretary; and I was officially appointed to the Consejo Ancianos (the Council of Elders). I'm ineligible for any other position or responsibility for one full year.

Mark drove our family to the airport about supper-time—50 miles of 1½ lane, mountain curves. Diane and I both turned *green*. We flew to Bogotá and took a taxi home. Everyone else is driving home tomorrow (the VW is in the shop today). Diane and I are both sick today — we think from the noon meal yesterday.

In Medellín taking taxis is cheap, but buying cars is expensive. The taxi costs maybe \$.75 from downtown to the outskirts, and the buses are fast and efficient, and at 23 pesos, less than \$.08 a ride. So we may not bother with a car, unless we see that owning one would really help. Never thought I'd see the day I'd rather walk than own a car!

Tuesday, December 8

It's a beautiful day, very sunny, mid-70's, and the mountains are free of the usual sunny-day smog. Today is a national holiday, so we are

home, free of classes. I'm going to put in 6 to 8 hours of study because I'm behind in Spanish. I'm struggling with the higher class.

Somehow I never believed language-learning would be this much work. It certainly increases my respect for people like Mark and the Aspinalls, because they didn't magically acquire their use of Spanish either. They've put in a lot of long hours of work to gain their proficiency.

Yes, I'm very impatient with this (language-learning). In the States one of my strengths was my ability to express myself. Here? I can't say much. So I suppose I'm sort of struggling to establish my identity and my worth here. But we haven't been here three weeks yet, and much of the usage can only be picked up with time. Another six months will make a big difference. I surely admire Diane's attitude. Nothing ruffles her feathers, and to her everything is just easy fun. She's much more confident and doesn't mind sounding foolish if she's trying to say something.

I took the bus downtown to pick up our Security I.D. cards. Our goods arrived at customs today, so tomorrow we'll start the paper work to get everything released.

Monday, December 14

Diane writes: How good it was to finally hear from the family today! Mail between countries is very unpredictable. We had sent three or four letters to you before we had received any.

Our barrels have arrived, but we'll be very lucky if we can get them out of customs before Christmas. Everything goes through such

a long process here. We're sure to learn patience living in Colombia.

Dave continues: The peso/dollar exchange rate is about 260:1 right now, so one can roughly compute prices at 250:1. I'm surprised at how automatic that whole process has become, and how quickly we've adapted to the different monetary system.

The intensive language classes end this Friday. We're not certain whether or not we'll be taking another class. The next course begins in March. Chantal is searching for a tutor to work with us each afternoon. I'm learning more Spanish out on the town as I run errands, shop, and read the newspaper. I really feel at home here.

Neither Diane nor I feel as if we stand out as gringos. We're just like everyone else in the stores or on the buses.

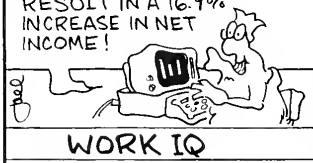
Karla is getting along really well now. She puts quite a few phrases together, and speaks quite distinctly. With a little luck and lots of prayer, she may even sleep through the night sometime before the New Year arrives.

With luck we'll have our financial I.D. cards this week, so we can finally set up a checking account in pesos, instead of going through Chantal to exchange money every week. One more step toward independence! Then we'd like to get into a home of our own. In some ways living in this household is great. We're accepted and loved. We have food provided, and the laundry taken care of. We can ask all kinds of questions and get solid explanations. But we feel we make a lot of bother for the Logans, and we'd like to see if we can make it on our own. [†]



Pontius' Puddle

IF WE CAN REDUCE STOCK BY 4.7%, MY PROJECTIONS SHOW THAT AN 11.2% RISE IN GROSS EARNINGS WILL RESULT IN A 16.9% INCREASE IN NET INCOME!



HIS BATTING AVERAGE MAY BE DOWN TO .275, BUT HIS SLUGGING % IS UP 15 POINTS, AND HE LEADS THE LEAGUE IN GAME-WINNING RBI'S!



PSALMS...
PSALMS...
I KNOW IT'S IN
HERE SOMEWHERE!



Checklist For Church Safety

Have you given any thought to the safety of your church building recently? Accidents happen around the church building, just as they occur everywhere else.

Some accidents could be avoided if we showed more concern about the safety of our church facilities. And getting us to show that concern is one of the purposes of National Safety Sabbath, scheduled for the weekend of February 11-14 and sponsored by the National Safety Council.

As part of this year's promotion of Safety Sabbath, the National Safety Council made available a "Safety and Security Checklist for Churches," prepared by The American Baptist Extension Corporation. The questions on that checklist are printed below.

While concern for the safety of our church facilities is primarily the task of the trustees (trustees are urged to clip and save this checklist for future use), each of us can share in this responsibility by taking note of safety hazards and calling them to the attention of the trustees.

So have a look at the following checklist, and see how your church facilities measure up.

Sidewalks and parking areas

Are all areas free of conditions which will cause slipping and falling?

Is their adequate exterior lighting at night?

Are all steps and ramps provided with securely fastened handrails?

Exits

Are all exits:

- a. free of obstructions and readily accessible?
- b. properly marked with exit signs and lighted?
- c. equipped with an emergency lighting system in good operating condition?

Are all fire escapes (if any) in good condition?

Stairs and doors

Are stairs covered with anti-slip surfaces?

Are all handrails securely fastened?

Are full-length clear glass doors and windows marked to avoid someone walking into them?

Are stairway doors kept closed when not in use?

Kitchen

Are hoods, ducts, ovens, ranges, and filters cleaned on a regular schedule?

Is the automatic fire extinguishing system inspected and maintained by contract?

Housekeeping

Are metal waste baskets provided in each room.

Is combustible trash and rubbish:

- a. collected at frequent intervals?
- b. stored in covered metal containers?
- c. disposed of frequently and not accumulated?

Are storage and supply rooms neat and orderly?

Are flammable paints and liquids:

- a. kept to an absolute minimum?
- b. kept in sealed metal containers?
- c. stored in vented metal cabinets?

Are only non-flammable cleaning materials used?

Are all public areas checked thoroughly for fire hazards after closing?

Are pipe organ chambers kept neat and orderly?

Are all closets free of oil mops and flammable materials?

Light, power, heat, and appliances

Is all heating equipment (including flues and pipes):

- a. properly insulated from combustible materials?

b. cleaned and serviced at least annually by a competent heating contractor?

Are electrical, heating, and air conditioning rooms:

- a. restricted to only authorized personnel?

- b. free of combustible storage?

Are there indications of frequent replacement of fuses and/or resetting of circuit breakers which would indicate overloading of electrical circuits?

Are electrical cabinets kept closed?

Are electrical extension and appliance cords in good condition?

Has the electrical system been checked and serviced by a competent electrician within the past year?

Is air conditioning equipment cleaned and serviced annually by a competent serviceman?

Are all motors kept clean and adequately ventilated to reduce overheating?

Are all electrical appliances properly grounded?

Protection

Are all fire extinguishers:

- a. serviced annually and tagged with the date of last service?
- b. conspicuously located and easily accessible?
- c. hung within 75 feet of any point on each floor except where a lesser distance is required for a more hazardous area?
- d. protected against freezing?

Are periodic tests and inspections made of the following to insure their proper operation:

- a. fire hoses?
- b. automatic sprinkler system?
- c. smoke detectors and/or the fire alarm system?

Are residents in the immediate area and police asked to keep an eye out for suspicious activities?

Is the building locked when no one is on the premises?

Has the telephone number of the fire department been posted conspicuously on the telephones?

Money and valuables

Are money collections:

- a. deposited the same day in a bank night depository, or
- b. stored in a burglar-resistive safe until deposited?

Is valuable equipment stored in a secured area when not in use? [†]

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

"The Harvest is Plentiful But the Workers are Few"

By Moderator Dale R. Stoffer

AS I SURVEY the leadership needs of The Brethren Church, I feel at times as Jesus must have felt as He surveyed the seemingly endless needs of the crowds. They seemed like sheep without a shepherd, and this caused Jesus to say to His disciples: "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:37-38, NIV).

An urgent need for prayer

When I consider The Brethren Church's need for more church planters; for a number of pastors to fill the ranks of those who will retire in the next several years; for qualified leaders at the national level and teachers at the seminary; and for additional missionaries, I sense an urgency to be in prayer that the Lord of the harvest will provide workers for His field in The Brethren Church.

We all know that the future of the church rests in its youth. The present generation of young people will be the one that guides the church during the first third of the 21st century. The church must realize this and see to it that it is providing those young people the best training and spiritual preparation possible. To fail here is not only to fail our youth, but also to put our future in jeopardy.

Several years ago The Brethren Church had the luxury of seeing

nearly all its pastorates filled. Some questioned the need for continuing to call young people to the ministry because they would not have positions in which to serve. This "problem" was quickly "solved," however, by a drought of recruits for pastoral ministry, the retirement of several men, and a fair number of pastors moving to other positions both inside and outside our denomination.

Let us never be lulled into thinking that we ever have enough pastors. There will always be a place for the dedicated pastor. And if every pastor works a little harder and stays a little longer at his present church because there is more competition, the entire church, including pastors, will benefit.

An encouraging increase

I find it encouraging that there has been a dramatic increase in the number of Brethren students training at Ashland Theological Seminary over the last two years. Presently 21 Brethren students are at the seminary. Of these 21 students, however, a number have come from non-Brethren backgrounds (the seminary continues to be a prime means of recruitment), three are already serving Brethren congregations, while only seven others plan to enter the pastoral ministry. Let us pray that the numbers of people being trained for service to the church in all areas of ministry will continue to grow!

Permit me to make several observations and recommendations related to recruitment. Traditionally, Brethren pastoral recruitment involved both individual and corporate elements. Though an individual might sense God's call in his life, the congregation also played a major role in calling young people who were considered promising leaders. (Sometimes these young people had no thought of being pastors prior to the congregation's call.)

Today, however, congregational involvement in the calling process is minimal. It is limited to: (1) some pastors, Sunday school teachers, deacons, and other leaders who still feel that challenging young people to ministry is important; and (2) giving a "stamp of approval" to nearly anyone who feels God is calling him to ministry (though our expanded examination procedures at the district and national levels help to screen out those not qualified).

I would encourage every church to become more active in the calling process. I heartily endorse the Goals Committee's recommendation that pastors preach at least one sermon a year challenging their people to full-time ministry. But I would also call upon church leaders at all levels of the denomination to plant seeds in the minds and hearts of our most promising young people to consider pastoral and missionary service.

Life work recruiters

I am thankful to the generation of Brethren pastors who are now in their 50's, 60's, and 70's who challenged my generation with the concept of ministry through the Life Work Recruit (LWR) program. It is because of men like Charles Munson, Joe Shultz, George Solomon, Virgil Meyer, Bud Hamel, and others that many in my generation, including me, are in the ministry today.

Whatever the shortcomings of this program may have been, it served as a means to awaken interest in pastoral and missionary service. It also provided those who committed their lives to "full-time Christian service" with fellowship and support as well as an opportunity to rub shoulders with leaders who, in retrospect, left a lasting impression upon many like

(continued on next page)

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

In Support of Congregational Tithing

I am writing in regard to the article "Congregational Stewardship" by Reilly Smith, which appeared in the December issue of the EVANGELIST.

The Cameron First Brethren Church in Cameron, West Virginia, has been tithing since the third quarter of 1985. Not only do we tithe from our offerings, but all of our auxiliaries (WMS and BYC) tithe of all of their income. The Lord has blessed us greatly for this. We are not as large as many Brethren churches, but the Lord has enabled us to take care of all that needs taken care of.

Tithing has made us more aware of what God expects of us. We were very happy to see Mr. Smith's article, and we are glad this subject has been brought to everyone's attention. We encourage all who are not participating in tithing to begin doing so. You will be greatly blessed.

THE CAMERON FIRST BRETHREN CHURCH

and I have tithed to our local church since our marriage, now of 12½ years, and we have always been and continue to be blessed in many ways. Hillcrest Brethren Church (Dayton, Ohio) has discussed a similar plan, but decided to continue with the present situation. I hope that a plan

of this type could be adopted for local and denominational use.

DOUG ALDSTADT, M.D.
Englewood, Ohio

If you have views on this or any other topic dealt with in a recent issue of the EVANGELIST, you are invited to share them via this forum.
The Editor.

In Loving Tribute To Jeannette R. Solomon 1928 – 1987 Upon Her Coronation

Mrs. Kenneth (Jeannette) Solomon went home to be with her Lord and Savior Jesus Christ on Tuesday, December 29, 1987. She died in the early morning hours

while she slept. She was the former Jeannette DeLozier, daughter of Professor Arthur (former professor of languages at Ashland College) and Margaret DeLozier (both of whom preceded her in death).

With her husband Ken, Jeannette served Brethren churches in Ohio (Garber Memorial, Williamstown, and Fremont), as a missionary in Argentina and Colombia, and as a home missionary with La Iglesia Hispana de los Hermanos (the Hispanic Brethren Church) in Sarasota, Florida.

Jeannette Solomon loved Jesus and His Church. Nothing except a serious illness ever kept her from attending its services. Today we recall her gracious spirit, her personal charm, her gentle manner, and her unfailing kindness and courtesy. We will miss her friendship on earth, but we rejoice in her entry into the glory of Heaven. Thanks be unto God, which giveth us the victory through

our Lord Jesus Christ.

It is impossible to tell how many tears she wiped away and how many souls she was instrumental in leading to Jesus by her faithfulness to His church and through her ministry as the wife of a pastor and missionary. Her influence for Christ will never cease!

The Bible says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." One of the consequences of such a godly life is the enduring memory of 36 ½ beautiful years of marriage. Jeannette and Rev. Solomon knew a harmony and unity together that comes from a Christ-honoring marriage of mutual love and devotion. Wherever he served as a pastor and missionary, the people loved her and appreciated the sweet fragrance of her dedicated, unselfish life.

Favor is deceitful, and beauty is vain:

but a woman that feareth the LORD, she shall be praised.

— Proverbs 31:30

Survivors include her husband, Rev. Kenneth L. Solomon; two daughters, Rebecca S. Abbott of Augurdale, Fla., and Margaret M. Dodds of Asheville, N.C.; two sons, Timothy L. of Sarasota, and Joel A. of Springfield, Mo.; a sister, Dorcas Humm of Plain City, Ohio; and five grandchildren — David, Kristi, Jonathan, Lisa, and Stephen.

Dr. J.D. HAMEL, Senior Pastor,
Sarasota First Brethren Church

A Second Opinion

I would like to express my total support for a new plan for denominational stewardship as outlined in the December EVANGELIST, page 8. My wife

Let Us Be Brethren

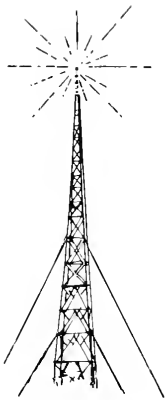
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me, I am committed to seeing some such program reestablished because so much of our future rests upon the quality of leaders who are called to serve.

A church that is not concerned about calling future leaders or about praying to the Lord of the harvest for workers is willing not only not to grow but also to die a slow death. Let us be Brethren by being actively involved with the Lord in challenging the minds and hearts of our people with the call to labor in the Lord's harvest fields. [†]

Most people never see a miracle because they never tackle anything that takes a miracle. God doesn't waste His miracles.

— Dr. Bob Pierce



Your Testimony: To Russia with Love

By Barbara J. Hague

IF you had the chance to meet with someone from the Soviet Union and wanted to tell them the most exciting thing that has happened in your life, what would you say?

Or suppose you had the chance to sit in front of a radio microphone and could be heard by 260 million people in the Soviet Union, what would you say? Would you tell them what Jesus means to you?

The Far East Broadcasting Company of La Mirada, California, has launched a drive to collect, translate, and broadcast personal testimonies to the citizens of the Soviet Union. FEBC hopes to place thousands of Christian testimonies on-the-air to Russia.

Dr. Robert H. Bowman, president and co-founder of FEBC, said, "Never before, to our knowledge, has there been an attempt to encourage thousands of American Christians to communicate their faith to millions of Soviets by giving their personal testimonies over the radio.

"We are excited about this powerful person-to-person ministry from the United States to the USSR.

"The Russian people are searching for answers," Dr. Bowman explained.

"FEBC receives many responses from Russians to its programs despite the Soviet government's attempt at censorship."

Many of the writers are young people," Dr. Bowman continued. "We believe this new generation is disillusioned with the Marxist ideologies which have left them with no answers to the world around them."

FEBC is a world-wide network of 32 powerful AM, FM, and shortwave stations dedicated to "Proclaiming

Christ to the World by Radio," which has been the ministry's motto since its beginning in 1945.

Over 9,000 hours of programs are produced and broadcast in 100 languages each month from FEBC stations in five countries. The sophisticated high-gain shortwave antenna systems literally saturate two-thirds of the world with the Gospel.

Soviets want to know about American life

Many Soviets desire to know what life is like in the Western world. Sharing personal feelings and experiences is one way of letting Soviet listeners know that we also face struggles and problems, and that solutions can be found in Jesus.

"Each person has a unique and beautiful story of how he came to know the Lord," says Ken Click, FEBC's director of outreach and promoter of the idea. "That story needs to be heard in Russia."

Any North American Christian can communicate with listeners in the Soviet Union by participating in this program.

Jack Koziol, director of FEBC's Russian programming department, states, "We believe that sharing one's personal testimony over the radio with Russian listeners is an excellent way to encourage believers, and share the Good News with those who are not."

FEBC's Russian department has even developed a special radio program based upon the personal testimonies. Often the testimony is introduced with music and a short statement about the writer's city or state.

For example, a testimony from someone in Kansas could be intro-

duced by telling the Soviet listeners that Kansas is a great farming state. "This tells a little about where the person is from," Click explains. "And it gives the listeners something to which they can relate."

But why radio and not television?

Outside of North America and western Europe, it's radio — not television — that is the main source of non-printed mass communication.

According to the United States State Department, there is at least one radio for every seven persons in the Soviet Union. Because the USSR spans 11 time zones, radio — and specifically, shortwave — is the most important tool of communication to the Soviet people.

"The Soviet citizen today grows up in a world of atheism and paranoia," Click stated. "But yet, we know many, many Soviets — especially the youth — listen to Christian radio because Marxism leaves them without hope."

FEBC has found that American Christians wish they could have a way to personally share Christ with the Russians and do something to improve relations between the two countries.

"Broadcasting thousands of personal testimonies, as FEBC has begun to do, has all the elements of a grass-roots level initiative that can cross cultural, linguistic, and philosophical barriers to affect individuals in all levels of Soviet society," Click adds.

Letters from Soviet listeners

The listener response FEBC receives from the Soviet Union weaves a common thread. Many request

Bibles and information about questions concerning life and Christianity. And almost all express the risks they take to send a letter to the United States.

FEBC's Russian programming staff answers each one, accommodating as many requests for Bibles, tapes, and literature as possible.

One Soviet listener recently wrote: "I am 22 years of age, but only four years old in the Lord. Of these I served two years in the required military service. It was there that sometimes I had the opportunity to hear the radio broadcasts. I was drenched with tears of joy and my heart was filled to overflowing as I listened to your broadcasts."

The letter continued: "As I was sailing through the stormy sea of life, I was able to receive a great inflow of spiritual and physical strength. I dedicated my strength to the Lord Jesus Christ. Oh, how many times through your radio broadcasts God quieted my soul.

"He has brought joy, salvation, and satisfaction into my life. I am expressing this gratitude not only for me, but also for many churches in the Far East," his letter added.

The opportunity has now been made available for normal, "everyday" Christians to spread the Good News to Russians by telling them

what Jesus has personally done in their lives!

They need to hear your story!

In order for this program to be effective, each testimony must be clear and concise. Therefore, testimonies must be limited to 100 words or less.

Most people are surprised when they find out how much can be communicated in a few words if some guidelines are followed:

Each personal testimony needs a brief explanation of the person's character and feelings *before* becoming a Christian; second, the *events* that led to accepting Christ; and then, how the person feels *now*, following Jesus as Lord and Savior.

Advertisement for Jesus

"When a person takes the time to write out his testimony in 100 words or less, it will help him be prepared to witness more effectively in any day-to-day situation right here at home or around the globe," Click observes.

"One reason we fail to witness is that we are not prepared. Important elements of our own salvation must be carefully sorted out and logically presented," he continued.

It is important to be prepared to tell people about Jesus through a short message that the listener can

clearly understand and remember.

"The United States is a TV-commercial-oriented society," Click continues. "Many messages are communicated in 60 seconds or less. A typical social contact does not give us much time.

"This 'micro-program' which consists of a short testimony is a commercial of sorts," Click explains. "When a person can write his testimony in 100 words or less, he will be prepared to give a 60-second 'advertisement' for Jesus . . . anywhere, anytime!"

A favorite passage of Scripture may be substituted in place of a personal testimony, if a person desires. "Soviet listeners will be encouraged by the favorite verse of many American Christians," Click adds.

Each participant will receive a printed copy of his or her testimony or verse in Russian. Participants will also be notified when their testimonies have been broadcast.

Participation does not end here. Those who submit testimonies or verses to FEBC will also receive updated information about FEBC's radio ministry — of which they have become a part — and how it affects the Soviet Union.

Let the Soviets hear your testimony on the radio! Tell them what Jesus has done for you, or share your favorite Bible verse! [†]

Many Russians, like the two men at the left, are seeking answers and listen to gospel broadcasts. Helping get the gospel to them is Jack Koziol (below rt.), director of FEBC's Russian Program Dept.





The Benevolent Board: Ready to Turn Some Corners

By Rev. Doc Shank, President,

IT BEGAN with a few people expressing a desire to help others. They were joined by more people, and in a few years Brethren Benevolences were at work. At first their help was limited to retired pastors and to widows of pastors. But a need for further help was evident. The Brethren on a small scale provided some retirement homes. Then it was on to nursing homes. Next came another retirement complex.

The Brethren's Home at Flora, Ind., Brethren Care in Ashland, Ohio, and the Buckeye Apartments

in Ashland have provided much-needed facilities and help. For these we are grateful.

The Benevolent Board is now ready to turn some corners and to try some new ventures. At a recent meeting, the Board agreed to sell Buckeye Apartments. All present contracts will be honored by whoever purchases the Apartments. The Board has also decided to divest itself of the two homes. Plans are being made to do this first with The Brethren's Home at Flora and then with Brethren Care at Ashland.

The Board appreciates the part The Brethren Church has played through the years in bringing us to this point. Your gifts, labors of love, and prayers have been most helpful. We believe it is now time to move in other directions. There are many needs among the Brethren to which we want to give our thought and attention.

Some of you may have ideas as to what some of these needs may be. Your suggestions will be helpful as we plan for the future. In the meantime, please continue to give your support to the Board. [†]

Brethren Care: A Look Back at 1987

By Darrel Barnes, Administrator

THE END of the year always seems to come so quickly. But that occurs in a progressive environment, and 1987 was certainly one of progress at Brethren Care of Ashland. A number of projects were completed during the year that not only provided for the present but also assisted us in preparing for the future.

The biggest project of the year (undertaken in 1986 but completed in 1987) was the construction of a maintenance building. This 36- by 60-foot facility provides a garage for our truck and storage space for equipment and for medical records that date as far back as when Brethren Care was first opened.

This facility was needed for some time, and its completion has enabled us to grow. Construction was made possible in part by a loan to Brethren Care from the Benevolent



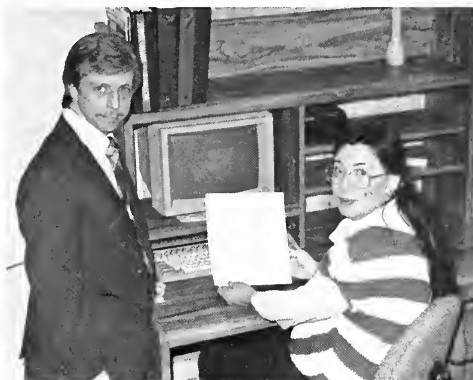
The new maintenance building at Brethren Care.

Board. We thank the Board for this assistance.

A 35-car parking lot was completed following the demolition of an old farm house on a piece of property adjacent to Brethren Care. The completion of this project has not only improved the overall appearance of Brethren Care, but

has also provided for greater utilization of our land area. The added parking space will help alleviate the overcrowding during various activities throughout the year.

Another major project undertaken at Brethren Care during the year was the use of our own computer. By bringing the financial



Left photo, a computer helps Administrator Darrel Barnes and Business Office Manager Joyce Ludwig care for Brethren Care's ever-increasing load of paperwork. Right photo, new tables and chairs enhance the appearance of the dining room.



data and payroll services in-house, we hope to expedite the bookkeeping process and also decrease the workload of the business office personnel. Over the past few years the amount of paperwork has greatly increased, but the number on staff has not. Our staff deserves much credit for keeping up with what is frequently called "the Red Tape."

Our dining room was upgraded with all new tables and chairs this past fall. These tables — wood with

metal bases — enhance the overall appearance of this most important area.

Other areas received attention as well in 1987. Many of the bedrails were replaced and new patient charts and recliner lounge chairs were purchased. These items had heavy use over the years, so we were happy to be able to replace them. The new bedrails and lounge chairs will also add to the safety and comfort of our residents.

Once again I want to thank each of you for your donations, volunteer hours, and your prayers. Particular appreciation is extended to our most dedicated Board of Trustees: George Snyder (president), Dr. C. J. Thomason (vice-president), Dorothy Carpenter (secretary-treasurer), Dr. L. E. Lindower, Dr. Glenn Clayton, Marvin Shonkwiler, and Thomas Stoffer. With their guidance and support, we have become "a Special Home." [†]

Why I Chose The Brethren's Home

By Nancy Doud, R.N.

I WOULD like to say that I chose The Brethren's Home. But the fact is, it chose me. I was on the rebound from hi-tech and higher profits. The Brethren's Home offered me the opportunity to feel truly needed, and when I strayed away briefly [after serving as director of nursing from February 1982 to May 1985, Nancy left for a year and one-half but returned in November 1986], it welcomed me

Ms. Doud is Director of Nursing Services at The Brethren's Home. She has 12 years of work experience in the fields of pediatrics, orthopedics, respiratory therapy, coronary recovery, and geriatrics in both for-profit and not-for-profit settings.

back like the Prodigal Son (Daughter).

I recall an exercise at a seminar in which we were asked to write a sentence stating who we are. Mine was simple. I stated, "I am a nurse." This deceptively simple statement led me to some deep introspection during the years that followed. Health care and nursing have changed drastically in the last decade, but I am still a nurse — one who chooses to practice my profession in a not-for-profit environment.

Somewhere between chemistry classes and the 5 a.m. wake-up for clinical practice, I became acutely aware that the most important function of a nurse is advocacy —

speaking out for the patient. I wanted to help relieve suffering, to share pain and joy alike, to serve my fellowman. I learned to be an advocate.

While all health-care institutions have patient-centered philosophies, I have found basic differences in their approach to these philosophies. I believe the values of these institutions are the reason for these differences.

In the not-for-profit institution, the basic value is human dignity — for the patient and also for those who choose to serve. Profit is therefore a tool to be used to serve others, not the reason for the institutions existence.

(continued on next page)

B Brethren Benevolent Care

A lot is being said today about the nursing shortage. Everyone, from economists to educators, is asking what nurses want. From a purely personal perspective, I believe I know what most nurses want — they want an opportunity to practice nursing that is dedicated to the patients being served. I am fortunate indeed to be able to

practice in this kind of atmosphere. It is that special, indefinable something that permeates my days and makes it all worthwhile. The touch, the smile, the greeting, and even the tears are reward far beyond anyone's ability to reimburse.

It has been said that "Nursing is love made visible." Here at The

Brethren's Home, I know that this is true for me as well as for my staff.

Let me assure you that no matter how idealistic I may sound, I am also pragmatic. I struggle daily with budgets and costs and with the most efficient way to get the job accomplished. At such times I wonder just why my favorite parable is the "Good Samaritan." [†]

The Brethren's Home: Why a Not-For-Profit Corporation?

By Gene A Geaslen, Administrator

SINCE its early beginnings the corporate structure of The Brethren's Home has been that of a non-proprietary or not-for-profit corporation. In June of 1901 a board of trustees from the Ohio District Conference was incorporated in Ohio to care for an existing gift of \$8,000 that had been received in 1892 from a brother and sister, John Early and Lydia Fox of

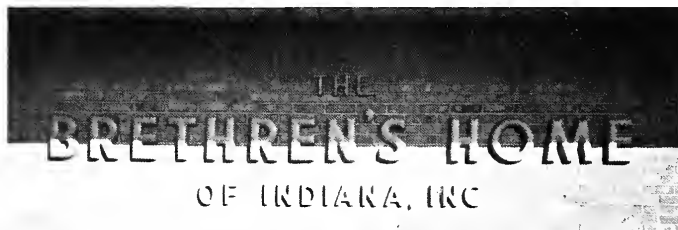
and Orphanage.

Forty-four years later, on November 17, 1967, the board reorganized and The Brethren's Home of Indiana, Inc., was incorporated in Indiana to build and operate a new 46-bed health facility in Flora. Since that time, the original two-story building has been renovated into retirement apartments and several additions have been made,

which brings the total number of health-care beds to 96, plus a total of 25 independent-living retirement apartments now known as Brethren Village.

So why was The Brethren's Home organized as a not-for-profit corporation? There are two main types of corporations: proprietary, those formed to make a profit for their owners, and non-proprietary or not-for-profit, those formed to sell a product or perform a service for the profit of the corporation itself. People have the misconception that a not-for-profit corporation cannot or should not make a profit. It can make a profit, but any profits can only be used to benefit the corporation itself.

The seven Brethren men who



Miamisburg. By 1921 the fund had grown to more than \$12,000, and a \$35,000 gift was received that year from Henry Rinehart and his wife, designated for a facility to care for the elderly in Indiana.

In 1922 a 42-acre farm was purchased at the west edge of Flora, Ind., and a local nine-man board was commissioned to arrange for construction of a building. On May 29 of the following year a two-story brick building was dedicated as the Brethren's Home





serve as the Board of Directors of The Brethren's Home of Indiana, Inc., receive a director's fee for attending the two- to four-hour monthly meetings, but they do not share in the profits of the corporation.

Carl Shirar, one of the board members, said that the reason he serves on the board of a not-for-profit corporation is that "I feel like this is one of the gifts God has given me in order to work with older people. It gives me the opportunity to take part in the decisions to better improve our residents stay here."

Raymond Morrow gives as his reason that "this is another area in

which the Lord has asked me to serve Him. If anything I can do as a member of this board will make life more enjoyable for those living here, I thank God for this privilege."

The Brethren's Home operates efficiently as a non-proprietary corporation because it does not have any owners outside of itself who are paid any of the operational profits. Of course, we pay interest on money we borrow, unless the investor requests that no interest be paid. Any profits are reinvested in capital improvements or in maintaining operating reserves or reserves for any outstanding long-term notes.

The Home is also exempt from state and federal income taxes, as well as real estate and personal property taxes. We are also able to receive charitable (and in most case tax-exempt) gifts from individuals and other corporations, which further help us support the ministry here, apart from the daily or monthly rates that our residents pay.

We depend on gifts of time and money from those who support our ministry to the aged and the infirm. Last year we recorded over 14,000 hours of volunteer time, which came from people of the greater Flora community and from residents of the Brethren Village apartments. At minimum wage, that would amount to approximately \$47,000. We also received \$7,128 in gifts from churches and individuals, and we expect to receive at least \$1,500 as our portion of the gifts to the Benevolent Board from the Indiana District.

We would welcome inquiries from anyone who would like to consider giving through an estate gift. The Home's attorney is available to work with you in making your will, at no cost to you. We also extend an open invitation to any individual or church group to visit the Home. We appreciate the continual support the Brethren have given The Brethren's Home during our 65 years of ministry. [†]

Benevolent Board Stewardship

I WANT to begin this report by saying "Thank you for your continuous support of Benevolent programs with your prayers and with your generous gifts to this ministry."

During 1987 your gifts, from local Brethren congregations and from a number of individuals, totaled \$13,877.18, while Board expenses and benevolences totaled \$13,878.48 — resulting in a deficit of \$1.30. (I will pass the hat at our next Board meeting!)

Details of these 1987 benevolences and Board expenses were:

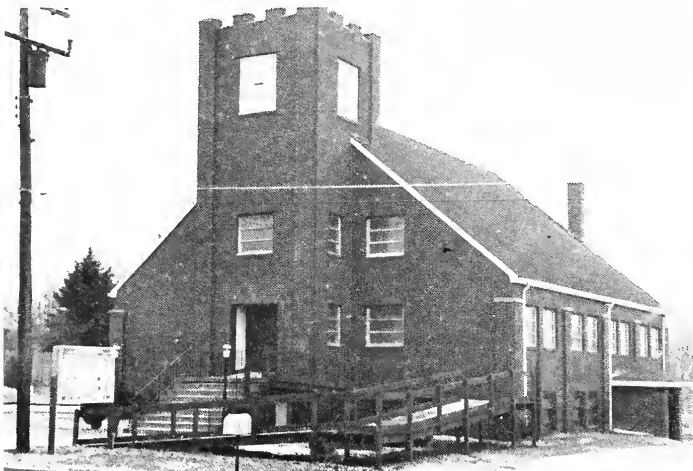
Gift to The Brethren's Home, Flora:	\$2,216.08 or 16%
Gift to Brethren Care, Ashland:	2,721.68 or 20%
Benefits — Superannuated Ministers Fund:	5,040.00 or 36%
Denominational activities and support:	606.53 or 4%

Interest paid on notes:	756.23 or 6%
Board travel for meetings:	1,563.26 or 11%
Administrative expense:	974.70 or 7%

In addition to gifts, the Board gained interest of \$4,694. Most of this was added to reserves for low interest facility improvement loans to the Board-related homes. Unfortunately, these reserve funds were also adversely affected by legal expenses which were incurred in successfully defending against prior litigation in Pennsylvania. The net effect of these two items was a reduction of approximately \$4,014 in available facility loan reserves.

Again, we thank you for your generous support as we plan future programs to benefit those to whom you minister through your Benevolent Board.

— George Snyder, Treasurer,



A view of the Pleasant View Brethren Church building showing the new sign and the entrance ramp for the handicapped.

Photo by Pastor Keith Hensley.

Pleasant View Brethren Dedicate Improvements to Church Building

Vandergrift, Pa. — Members of the Pleasant View Brethren Church rededicated themselves and also extensive renovations and improvements to their church building at a dedication service held Sunday, January 10, during the morning worship service.

Many changes had been made to the Pleasant View Church building and properties during the past few years, and especially in the six months prior

to the dedication service. One of the most visible of these was the erection of an illuminated sign in front of the church building. The sign provides space for announcing regular services and coming events or for sharing words of wisdom or inspiration. The sign was a joint project of the Evangelism Committee, several classes, and various members who made individual contributions.

Another project, a ramp added at the front entrance to the building, indicates the congregation's concern for the handicapped and physically-impaired. Special parking places for the handicapped were also designated in the parking area.

Other improvements outside the building included new landscaping, some exterior painting, and new lights at the main entrance. The landscaping was done under the direction of Karen Kridler and the Genesis Class, and the new lighting was a project of the Blessings Class.

On the inside of the building, the sanctuary was painted and a new public-address system installed, the later being another project of the Evangelism Committee. Also receiving a coat of paint were the Sunday school rooms, entryways, stairwells, and the basement. In addition to the new paint, carpet was installed throughout the basement, adding to the appearance and warmth of the area. Some of the painting was done by the members themselves, and the rest by the Dan Howard Construction Company.

Improvements were not limited to the church building, but included a new roof on the parsonage-home of Pastor and Mrs. Keith Hensley.

The total expense for the renovations was \$11,500. The congregation believes this is money well spent as it seeks to provide an attractive facility in which to welcome visitors and in which the unsaved can come and find Jesus Christ as their Savior.

— reported by Nancy McGraw

Donald M. Joy to Speak on "Sexuality and Family" at ATS Ministry Conference

Ashland, Ohio — Donald M. Joy, professor of Human Development and Christian Education at Asbury Theological Seminary and author of numerous books on moral development and family life, will be the featured speaker April 22 and 23 at the Ashland Theological Seminary Ministry Conference.

Dr. Joy is a former pastor and has contributed extensively to the work of the church. He is also past president of the Association of Professors and Researchers in Religious Education. He is married and has two children and six grandchildren.

Dr. Joy will be addressing the con-

ference on the topic of "Sexuality and Family." His insights should prove to be extremely relevant and practical for parents, teachers, and pastors.

On Friday, April 22, Dr. Joy will speak at 10:00 a.m. on "Creation, Adam, and Woman/On Splitting Adams," and at 1:30 p.m. on "The Adolescent Crucible/Bonding and Sexual Intimacy."

On Saturday he will speak at 9:30 a.m. on "Parents, Kids, and Sexual Integrity/Risk-Proofing Kids," and at



Dr. Donald M. Joy

1:00 p.m. on "Pastoral Care for Fornicators and Adulterers/Healing in the Faith Community."

The cost for this conference will be \$10.00 per day (\$12.50 per day after March 15). To register for the conference and arrange for overnight accommodations, write Ashland Theological Seminary, 910 Center Street, Ashland, Ohio 44805, or phone (419) 289-4142.

There is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given concerning them. — Matthew Henry

God loves us the way we are, but he loves us too much to leave us that way. — Leighton Ford

Ardmore Brethren Church Holds Mortgage-Burning Celebration

South Bend, Ind. — Another page was added to Brethren history on Sunday, November 29, 1987, when members and friends of the First Brethren Church of Ardmore gathered to celebrate the retirement of the debt on their church building at a mortgage burning service.

Plans for the all-day celebration had been underway for some months, under the direction of Pastor Gene Eckerley and the Ministry of Stewardship chaired by Fred Horn. Each of the ministries of the church played a part in the services, which were structured to acknowledge God's blessings on the congregation.

Invitations to participate in the worship service were extended to two former pastors, Rev. C. William Cole and Rev. Brian Moore, who had both served during the building program at Ardmore. Invitations to past members were also sent. The expectation that many friends would want to join in the celebration was correct. Two hundred people assembled for the Sunday

morning worship hour.

Following opening prayer and song, Pastor C. William Cole, now of Levittown, Pa., spoke of "The God Who Brings Us Together." He recalled the times when the sanctuary in the old building on Moss Road was packed with people, and the faith and prayers that accompanied the plans to incur indebtedness for a new building. "The move," he declared, "was difficult for our young people. It was easier for our elderly to move into the new facility." The new building was dedicated on November 30, 1969. Following Pastor Cole's message, the congregation sang "Blest Be the Tie That Binds."

Pastor Brian Moore, now of St. James, Md., led the Ardmore congregation through the middle years in the new building. He spoke of "The God Who Meets Our Needs." He said, "God is faithful and has provided for us through natural as well as miraculous means. He has provided for us through His Son, and today we celebrate God's provisions." Following Pastor Moore's

message, the annual "Golden Harvest" offering was received, and again God's provision was evident as \$4,444 was received in this special offering.

Pastor Gene Eckerley, the church's current pastor, introduced representatives of the former Building Committee, then invited the entire congregation to join in the mortgage burning by forming a circle around the interior of the sanctuary. A candle was lit from the altar, then passed from person to person around the sanctuary. The room was completely circled with eager hands that passed the flame from one to another. When the candle was again at the altar, it was passed to Mel Kring, current moderator, who held the mortgage document while it was ignited by Fred Horn, chairman of the Ministry of Stewardship.

The service continued with the choir singing "My Tribute," after which Pastor Eckerley concluded the sermons by challenging those present to follow "The God Who Leads Us On." The congregation ended the service by singing, "Savior, Like a Shepherd Lead Us."

Old friendships were renewed in the fellowship hall during a carry-in dinner, which followed the worship service. Thankful people of the Ardmore congregation, praising God for His goodness and care, will continue to write chapters in Brethren history.

— De Woods

Derby Youth Group Reminds Community Of the True Meaning of Christmas

Derby, Kans. — Passers-by were treated to a glimpse of Bethlehem on the evening of December 21, as the Derby BYC group held a live nativity scene on the church lawn.

Members of the Derby First Brethren Church youth group were concerned that with all the "busyness" of the season, their community would not remember that the true meaning of Christmas is a time to worship Christ.

The youth borrowed straw bales and two calves from the Wehrman farm, and dressed as an angel, wisemen, and shepherds. The BYC leaders, Todd and Chris Showalter, dressed as Mary and Joseph. The rest of the cast included Cindy Keck, Toby Wehrman, David Andrewson, Andi Perrine, Herschel Herring, Dixie Wehrman, Caryn Hendry, Cathy Bessey, Heath Herring, Jeremy Miller, D.J. Perrine, Casey Wehrman, and Kevin Gretskey.

The BYC members stood motionless for an hour, had a 15-minute hot cocoa break, then stood motionless for another 45 minutes. During the two hours, 75 cars stopped to view the



Derby youth and their advisors brave the freezing cold to remind their community that Christmas is a celebration of the birth of Jesus Christ.

Photo by Jessica Huff.

nativity scene, while many more passed by on the busy street.

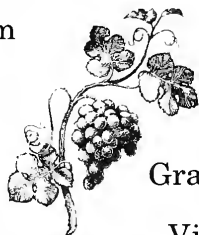
The local newspaper featured a front-page article about the nativity scene. Despite the freezing cold, the

Derby BYC members had lots of fun. They feel it's important to let people know what the true meaning of Christmas is.

— reported by Dixie Wehrman

From

The



Grape
Vine

Members of the Nappanee, Ind., First Brethren Church confirmed their intention to build a new church facility in a vote taken at the annual church business meeting on January 18. Ground breaking is planned for May during the church's Centennial Celebration. The congregation also voted to extend another three-year call to Pastor Alvin Shifflett, who has completed 15 years of service to the Nappanee Church.

Raymond and Susan Hagerich were ordained deacon and deaconess in the Vinco, Pa., Brethren Church on September 27, and Harvey and LaRue Holsopple were ordained deacon and deaconess in the same congregation on November 29. Rev. Robert Hoffman of Berlin, Pa., was the guest speaker for both ordination services.

Five members of the Garber Brethren Church of Ashland, Ohio, read through the Bible in both 1986 and 1987 — May Evans, Florence Dickenson, Della Kaufman, Florence Rose, and Smith Rose.

Rev. William Curtis, pastor of the Northwest Brethren Chapel in Tucson, Ariz., took a tour of the Holy Land in early December. The ten-day tour was led by Dr. Nathan Meyer.

The Mulvane and Derby, Kans., Brethren Churches held a joint Sunday school teachers seminar at the Mulvane Brethren Church building on November 13 and 14. It was a time for teachers from both churches to share their joys and trials, to sing and fellowship, and also to view new materials and gain new ideas and enthusiasm for teaching.

Members of the First Brethren Church of North Manchester, Ind., joined with members of other community churches in filling and delivering food baskets (boxes) to more than 100 needy families. The boxes of food were assembled in the First Brethren fellowship hall.

In Memory

Fern L. Smith, 83, January 24. Member for 75 years of the Park Street First Brethren Church, where she was active in the hospitality ministry and catered many, many meals. She was head manager and dietician of the Ashland College cafeteria from 1960 until her retirement and served for a number of years as cook at Camp Bethany. Services by Pastors Arden Gilmer and Michael Gleason.

Duane Allen Rose, 70, January 22. Member of the South Bend First Brethren Church for 43 years. Services by Pastor Larry Baker.

Sandy Swartz, January 18. Former member of The Brethren Church and wife of Rev. Ed Swartz, a former Brethren pastor.

Byron K. Ulrich, 84, January 18. Member for 50 years and deacon of the Milford First Brethren Church. Services by Rev. Daniel Gray, pastor of the Elkhart First Brethren Church.

Carl D. Thomas, 63, January 16. Pastored the Fremont First Brethren Church from 1964-1974 and 1977-1981, the Cedar Falls Brethren Church from 1975-1977, and the Altoona Church of the Brethren from 1981 until his death. Services in Altoona, Pa., with Rev. Randall Yoder and Rev. Roy Meyers officiating.

Verba Cripe, 81, January 16. Member of the Goshen First Brethren Church for 57 years. Services by Pastor Donald E. Rowser.

Emily Brown, 88, January 14. Member for 77 years and deaconess and Sunday school teacher in the Masontown Brethren Church.

Harry O. Singer, 92, January 13. Oldest member of the Wayne Heights Brethren Church. Services by Pastor Henry Bates.

Mildred Kelgaugh, 71, January 13. Attended the Wayne Heights Brethren Church for many years. Services by Pastor Henry Bates.

Maxine Blosser, 72, January 12. Member of The Brethren Church in New Lebanon. Services by Charles Wiltout.

Dorothy Cheever, 75, January 9. Member of the Falls City First Brethren Church where she served as deaconess, Sunday school teacher, church treasurer, and WMS officer. Services by Pastor Curtis Nies.

Merle W. Johnson, 72, January 8. Member of the Manteca Brethren Church for 62 years. Services by Dr. Roy Kraft, assisted by Dr. Virgil Ingraham. Mr. Johnson was the son of the late Brethren pastor Rev. Cecil H. Johnson.

Dorothy L. Sprinkle, 65, January 8. Attended the Loree First Brethren Church. Services by Pastor Claude Stogsdill and Rev. William A. Maloney.

Esther McMurray, 59, January 3. Member of the West Alexandria First Brethren Church. Services by Pastor David Olige.

Ruby Fine, 72, January 2. Member of the Falls City First Brethren Church where

she served as a Sunday school teacher and pianist. Services by Pastor Curtis Nies.

Louise Marks, 73, December 30. Member of the Masontown First Brethren Church for 35 years. Services by Pastor Russell King.

Anna Marie Becknell, 91, December 29. Member of the Warsaw First Brethren Church for 34 years, and of the Park Street Brethren Church for 14 years. Services by Park Street Pastors Arden E. Gilmer and Michael Gleason.

Jeannette Solomon, 59, December 29. Member of La Iglesia Hispana de los Hermanos of Sarasota, and a Brethren missionary to Argentina and Colombia South America for many years. Services at the Sarasota First Brethren Church with Pastor J.D. Hamel officiating, assisted by Pastor Daniel Rosales, Rev. Ray Aspinall, Rev. James Black, and Rev. Gayle Marquette. A memorial service was also held at the Ashland Park Street Brethren Church. (See page 9 for a memorial tribute.)

Alta B. Haliday, 79, December 25. Member of the Washington Brethren Church. Services by Pastor John B. Mills.

Delphia E. Clark, 86, December 20. Member of the Cheyenne Brethren Church. Services by Pastor G. Emery Hurd.

Fae E. Ford, 71, December 13. Member of the Vinco Brethren Church. Services by Pastor Carl Phillips.

Lucille Davis, 69, December 7. Member of the Bryan First Brethren Church. Services by Rev. Marlin L. McCann.

Ruth Chapman, 85, December 3. Attended the North Manchester First Brethren Church. Pastor Marlin McCann assisted at the services.

Leonard (Tod) Zimmerman, 77, October 31. Member of the Gratis First Brethren Church since 1918. Services by Pastor Darrell Crissman.

Marjorie (Peg) Crume Rowland, October 27. Member of the Gratis First Brethren Church since 1925. Services by Pastor Darrell Crissman.

Mary M. Spencer, 83, September 25. Member of the Corinth Brethren Church since 1935.

Mable M. Miller, 90, July 5. Member of the Gratis First Brethren Church since 1918. Services by Pastor Darrell Crissman.

Goldenaires

Virgil and Ethel DeMike, 65th, January 16. Members of the South Bend First Brethren Church.

Emerson and Iva Harshman, 65th, January 11. Members of the St. James Brethren Church.

John and Eleanor Porte, 50th, January 8. Members of the South Bend First Brethren Church.

Due to the many deaths reported in this issue, there was not enough room to include Weddings and Membership Growth. These will be included next month.

The Editor.

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

JESUS TEACHES US TO LOVE

One day a group of people — men and women, boys and girls — gathered around Jesus. They wanted to hear what He said about God. They liked the stories He told.

As the people were thinking about a story Jesus had just finished telling, a man said, "God gave Moses ten commandments for us to follow. Which is the greatest commandment, the one we should be sure to obey?"

Jesus answered him, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. This is the greatest commandment." Then Jesus continued speaking. "The second one is, Love your neighbor as yourself."

Jesus knew that if we do these two things, we will be living as God wants us to live. Think about it. When we truly love God, we will do what He wants us to do. When we love other people, we will be friendly and kind and thoughtful.

Write **yes** in front of the answers that are true. Write **no** in front of the ones that are wrong.

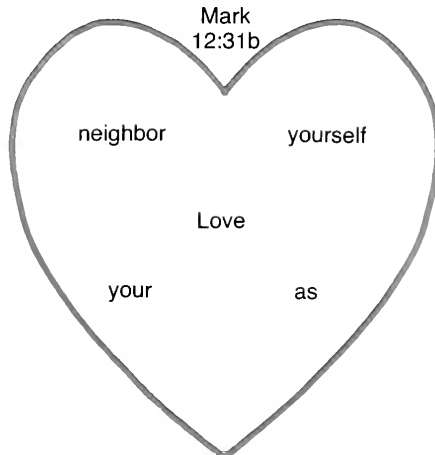
A. I can show my love for God by:

- _____ 1. Reading the Bible.
- _____ 2. Talking with God in prayer.
- _____ 3. Going to church.
- _____ 4. Being noisy in church.
- _____ 5. Telling my friends about Him.

B. I can show my love for other people by:

- _____ 1. Always wanting my own way.
- _____ 2. Being friendly to new children at school.
- _____ 3. Sharing my toys — even my favorite ones.
- _____ 4. Teasing younger children.
- _____ 5. Trying to be helpful.

C. In these hearts are the two greatest commandments. Draw lines to connect the words in the right order. In the first heart you will need to use four words more than once.



Missions Tree Offering Tops \$1,000 At Wayne Heights Brethren Church

Waynesboro, Pa. — An air of excitement filled the sanctuary of the Wayne Heights Brethren Church on Sunday morning, December 20, for Missions Christmas Tree Decorating Day.

As Sunday school began, a Christmas tree stood at the front of the sanctuary, completely devoid of any of the usual trimmings. But it would not remain that way for long.

Following a period of devotions, each person went to the tree and hung an ornament on its branches. These were no ordinary ornaments, but beautifully decorated L'egg hosiery containers. More important than how they were decorated, however, was what was on the inside, for each person put his or her special Christmas offering in the ornament before placing it on the tree.

The Missions Tree offering for this year was designated, at the suggestion of the Missionary Board, for housing expenses for the Miguel Antunez family, while Miguel attends Ashland Theological Seminary. Pictures of Miguel and Sonia Antunez and their

son, Carlos (who are Peruvian members of the Hispanic congregation of the Sarasota First Brethren Church), were posted in the church building, along with an explanation of the part the Wayne Heights church could play in the family's preparation for missionary service. A goal had also

been set of a least one thousand dollars for the Christmas Tree Offering.

That Sunday night, following an evening of community caroling, Pastor Henry Bates announced that the congregation had more than reached its goal — with the offering for the morning totaling \$1,252.

"We praise the Lord for this opportunity of sharing in missions through the holiday season," Pastor Bates said, "and we praise Him for making it possible for us to give in this amount."

Bryan Church Says Farewell To Pastor and Mrs. McCann

Bryan, Ohio — Approximately 200 Bryan First Brethren Church members and friends gathered on Sunday evening, November 15, to say goodbye to Pastor Marlin and Lila McCann at a surprise farewell party.

Linda Lockhart and Mary Brandon spearheaded the surprise party, and Jeff and Fred Brandon emceed the event.

The program included several songs by the Bryan area Madrigal Chorale (three with the pastor participating and one in which the Chorale sang to the pastor and his wife), and a laying-on-of-hands service by the deacon board and Fred Brandon, in which the McCanns were commissioned for their new ministry at the North Manchester, Ind., First Brethren Church.

Numerous gifts were given to the McCanns, including a plaque from the



Pastor Marlin and Lila McCann.

Junior BYC, several items from the congregation, and various gifts from individuals.

The program concluded with the congregation singing "Blest Be the Tie That Binds." Refreshments were served by the Willing Hearts class and the Elective class.

Christmas Celebrations Held At Sarasota Hispanic Church

Sarasota, Fla. — More than 100 Spanish-speaking believers joined together at the First Brethren Church of Sarasota for a special city-wide Christmas celebration. A pot-luck dinner was followed by a time of worship and singing.

The youth of La Iglesia Hispana de los Hermanos (the Hispanic Brethren Church) had their own fiesta in Tampa with the Children's Fishing Club of Florida. The youth enjoyed a Christmas film, an animal show, and all the popcorn and soda they could handle.

More than 130 children and teens also enjoyed a local Christmas celebration and program at the Sarasota Church, which included an eighth birthday party for the Spanish ministry.

La Iglesia Hispana de los Hermanos enters the new year without one of its most faithful members, Jeannette Solomon. Though grieving her passing, the congregation knows that their loss is her gain, and they are committed during the new year to continue the



Balloons added to the festivities at the combined Christmas celebration and birthday party for the Spanish ministry.

work of the Lord on her behalf.

— reported by Janet Solomon.

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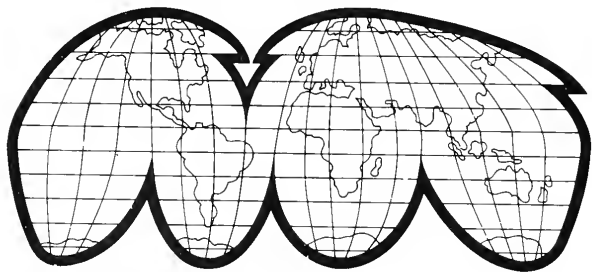
THE BRETHREN **Evangelist**

MARCH 1988



*What wondrous miracles God performs,
That from earth's dark and frigid soil,
He bringeth forth the flowers of spring.*

Developing a Global Vision



by
**John
Maust**

Reaching Out to Foreigners

EGLISH conversation class had just ended. Cecilia, a fiftyish woman from Latin America, hesitantly approached.

"Teacher, how old are you?" she asked, after making small talk until the other students left.

I told her, and Cecilia sadly shook her head. "That's exactly how old my son would have been. He died a year ago in Colombia."

Cecilia started to tremble. She said she'd been unable to attend her son's funeral and that his death continued to depress her. For instance, she would be driving down the highway and break into tears.

"When that happens, I can hardly see to drive. Don't you think that's dangerous?" The question would have been comic had her situation not been so tragic.

"Yes, Cecilia, I imagine that is dangerous," I said. "Would you mind if we prayed about all this?"

She didn't, so we did. And afterwards Cecilia said she felt a lot better, although it was evident much healing still needed to take place.

Far from home

How difficult it is to be far from home when tragedy strikes! I was living in Peru, my marriage one week away, when a telephone call came telling me that my grandfather had passed away.

It's difficult to be far from home even when everything is going smoothly. Maybe you've spent a few weeks or months outside the country. But how would it be to live permanently in a foreign country with

no hope of ever returning home?

There are millions of people like that in the United States. Call them foreigners, immigrants, aliens, or strangers in our land. They are people with unique needs. And we have a unique opportunity to minister to them.

Illegal aliens

Think of the undocumented persons, or illegal aliens. In 1986 President Reagan signed into law the Immigration Reform and Control Act, which, among other things, offers amnesty to anyone who has lived in the U.S. in an illegal status since before January 1, 1982. World Relief and other evangelical groups immediately launched efforts to help legalize these individuals (who have until May 4 of this year to apply).

Said a World Relief document, "The evangelical community realized that the amnesty provisions . . . provide an historic opportunity to bring people out of the shadow and fear that they have been living under as undocumented persons and into the mainstream of American life."

Even the foreigner with his or her documents in order often feels out of place. Var, a Cambodian refugee, never got used to living in the city. Chicago had too much concrete for him. So you should have seen his glee when I took him to visit my parents and the fields of Indiana.

We would be riding bicycles in the country and he would shout, "Look, Jaahn! Grass!" I had never seen anyone get so excited and happy about tall weeds.

With Var, I realized the importance of inviting foreigners into our homes. Did you know that the vast majority of international students in the United States never once enter the home of a North American?

Several weeks ago I was babysitting our daughter in an office downtown. A young woman kept watching Natalie and finally said, "I just love babies. I have three nieces and nephews I've not seen for three years."

The girl explained that she was from Iran and studying at the University of Miami. "Do you like it here?" I asked.

She shook her head. "It's really hard to get to know anyone. People aren't very friendly. Maybe it would be better in a small town. . . ."

This Iranian woman and thousands of other internationals are the intellectual cream and future leaders of their home countries. By befriending them, we build bridges of international friendship. By sharing Christ with them, we open the possibility that they will return as missionaries to their own lands. (*A good book about ministry to international students is Lawson Lau's The World at Your Doorstep, published by InterVarsity Press.*)

Patience and sensitivity

Reaching out to foreigners requires patience and sensitivity. When a Miami couple invited a Pakistani Muslim for dinner, the visitor immediately asked if a fried dish had been prepared with pork fat. It was, so he didn't eat. A Ghanian friend tells about the family who offered him a hot dog. Dog meat? Nicholas politely refused and would accept only coffee that evening.

Yet the joy of encouraging — and learning from — a visitor in our midst greatly outweighs potential discomforts or misunderstandings.

One last word about Cecilia. Her life is changed. During a time of sharing at English class, she surprised everyone by saying that her favorite pastime is reading the Bible. "Last week I was reading Psalm 146, where it says 'God watches over the alien,'" she said. "I just couldn't believe it. That verse was just for me."

And if God loves and cares for the alien or stranger, the implications for us are obvious. [†]

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General Conference Annual:

Copies of the 1987 *General Conference Annual* — which contains the moderator's address, youth moderator's address, minutes of the Conference and auxiliary business sessions, and the Conference report booklet — have been sent to every Brethren church. If you would like a copy, request one from your pastor or church secretary, or contact the Brethren Church National Office, 524 College Avenue, Ashland, OH 44805.

Answers to Little Crusader Page:

- A. 1. mother-in-law; in. 2. rowing; afraid. 3. calm; little. 4. evil; Stretch. 5. Miracles.
B. He is God's Son.

WE SHOULD give more testimonies," says a visitor seated in our living room. "We are not open enough about our faith."

Her comment is a familiar one. I've heard similar statements many times. As usual, her comment presents me with a dilemma. Testimonies have been both bane and boon in my walk with God.

I recall testimonies I've heard. I think of my skepticism as I've heard television testimonies delivered with plastic polish and saccharine smiles. I think of my discomfort with women's club speeches, dripping with drama and pathos. I remember a speech about a child's death and the testimony, "All our prayers have been answered."

Still grieving my own stillborn son, I wanted to scream at her, "How can you say all prayers were answered? The child died. Do you hear me? The child died!" Forgiving her was difficult.

But in those same dark days, Rev. Jan Friend's testimony in his article, "The Sticky Stage of Grief," provided a ray of light from a fellow struggler.

I think, too, of one-sentence comments that are tiny candles for my walk of faith. Often when I'm feeling tense or inadequate, I remember a friend's remark that at such times it helps her to think of her salvation. When I'm despairing a failure or proud of an achievement, my grandmother's gentle Sunday morning comment comes back to me: "It's not works that save us anyway, is it?"

Mrs. Van Klompenburg is a free-lance writer who lives in Pella, Iowa.

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Back in my living room, my friend's husband disagrees with her. "I think the witness of the way a person lives is more important. Speaking is much easier than right living."

I nod, but at the same time I am thinking that too often I have used his reasoning as an excuse for silence. I am haunted by Peter's advice, "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Pet. 3:15, NIV).

"A tiny candle of testimony has often lit my walk with God."

I understand my visitor's concern. Words and walk must be consistent. Testimony must be honest. I tell him of a letter I've recently received. When I interviewed a woman about her husband's disabling accident, she testified in glowing terms to God's grace, especially through fellow Christians. But in her letter to me two days later she wrote, "We told you that we are grateful and thankful (and we are), but we haven't been as honest as we should have been, for we are still very confused and struggling with doubts about God's provision and care. The support we have received has most certainly tempered our struggle, but it has not erased it completely."

Perhaps her natural glowing account was a natural inclination to share the triumph instead of the trial. Perhaps she was influenced by a stereotyped concept of what a testimony should be.

"A testimony" in its current stereotype is a rehearsed, dramatic story of one's conversion or of experiencing God's grace in tragedy. It often includes a moment of seeing God's purpose clearly, accepting that purpose, and living happily ever after. Its goal is an immediate and visible emotional impact.

Guidelines for "a testimony"

Peter advises those giving a reason for the faith that is in them to do so with gentleness and respect. For me, gentleness and respect imply the following guidelines for "a testimony."

- Be careful of your motives. Be sure that your purpose is to tell of God's grace, not to evoke pity, gain admiration, or indulge your need for attention.

- Be sensitive to the needs of your audience. The speaker at a rescue mission who thanked God for a beautiful day, homes, and family was not thinking of his audience.

- Be descriptive, not prescriptive. Don't imply that your listener's



By Carol Van Klompenburg

Testifying to Grace

THE BRETHREN EVANGELIST

experience of grace should be identical to yours.

- Be tentative. We cannot fully understand the complexity of God's purpose, although we may have glimpses of it. And our vision of grace is influenced by the mountain-top or valley where we stand at the moment.

- Be honest. Don't overdramatize past pain or current happiness. We have not yet reached heaven, so acknowledge your current as well as your past struggles.

- Be consistent. Let your words and walk agree. My grandmother's statement that works don't save us was bolstered by her consistent refusal to judge the sins of fellow Christians.

Christians who are not comfortable with "a testimony" need to remember that the stereotype is not the standard for all testimony. One of my pastor friends says, "Memorized precooked testimonies are not a reflection of the deepest soul of a person. But Christians cannot avoid testimony because they

are always operating out of a frame of reference."

When Rebecca Manley Pippert was converted, she thought of evangelism as buttonholing the nearest stranger and blurting out a nonstop monologue. In *Out of the Salt Shaker and into the World*, she explains her discovery of natural evangelism through warm relationships with people.

"Natural testimony"

In the same way, "natural testimony" may have different qualities from "a testimony."

- It may be impromptu instead of rehearsed. I will never forget the mother in my Sunday school class who told in trembling voice of her acceptance of her son's ailment.

- It may be non-dramatic. Seeing God's hand in day-to-day living is important, too.

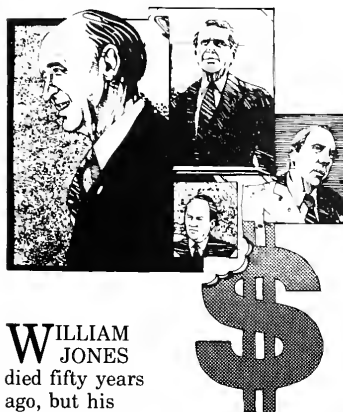
- It need not see God's will clearly. The testimony of the mother whose only child was retarded was that she would never understand it, but that she had finally realized

she didn't need to understand God.

- It need not have immediate impact. Sometimes I haven't truly understood the comments of ladies in my Bible study group until months later.

- It need not be lengthy. A tiny candle of testimony has often lit my walk with God.

Our living room visitors discuss effective and ineffective testimonies they've recently heard. I invite them to our kitchen for a late night snack and our conversation meanders. They mention upcoming volunteer work for the poor. We reminisce about adolescent pain and an agnostic ancestor. We confess our confusion when theologians proof-text opposing viewpoints. We discuss the age of the earth and our belief that God is big enough for either an instant or a process creation. We speak of learning who God is and who we are through Bible reading. When coffee time ends, I am suddenly surprised by the joy of knowing that we have just been testifying to grace. [†]



WILLIAM JONES died fifty years ago, but his estate — the monies and properties he left — is still supporting Christian causes, just as he planned.

William Jones is a purely fictitious person, but what he did is exactly what many Christians are doing today. They know that their

Dr. Burkey, one of three members of the Board of Trustees of The Brethren Church Foundation, is vice president for college advancement at Messiah College in Grantham, Pa.

Giving In Absentia

By Frederick T. Burkey

stewardship responsibilities regarding the distribution of their estates after their death are just as important as their responsibilities while they are living.

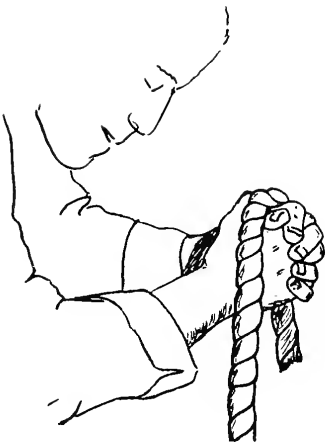
They realize that, in effect, everyone has a will. The state says so. So, either the individual makes his own will, expressing his choices about the distribution of his estate, or the state will make those choices for him. Each state's laws are different, but each provides for the distribution of the resources of people who die "intestate" (without a written will).

In 1984, General Conference Moderator Dr. Arden Gilmer wrote:

"During the past several years, The Brethren Church and its ministries have been blessed by receiving bequests from several wills and a few substantial, outright gifts. Most of these bequests/gifts were the result of efforts made years ago (50 years ago in at least one case). While it has been good to receive these bequests/gifts, we must ask ourselves: Who is cultivating such gifts now for the next generation?"

Dr. Gilmer then proposed, and General Conference approved, the formation of The Brethren Church Foundation, "... for the receipt and distribution of funds to advance the

(continued on page 7)



Artwork by J. Howard Mack

Holding The Ropes

By Loma G. Davies

BRETHREN, pray for me," Paul pleaded in I Thessalonians 5:25. Missionaries today make the same plea.

Satan is very jealous of his territory. In countries where Satan is in much more open control than he is here in the United States, missionaries say that the atmosphere is oppressive with his power. He does not like Christians coming into his territory and telling people about Christ and presenting the way of salvation. Satan does everything he can to discourage a missionary who dares invade his territory.

It is imperative, therefore, that missionaries be continually upheld before the throne of God in prayer. Only in this way will they be able to overcome the powers of darkness. The secret of the success of any missionary is having prayer warriors at home holding the ropes.

This fact is well-illustrated by the following account. At a farewell meeting for Jonathan Goforth, before he went to China, this story was related. A young missionary couple were bidding farewell to their little country church as they were about to leave for an African outpost that was an extremely difficult place of service. In fact, so many missionaries had lost their lives there that the region became known as the "White Man's Grave."

The husband said, "My wife and I have a strange foreboding as we go.

We feel as if we are descending into a pit. However, we are willing to take the risk for Jesus' sake if you, our home circle, will faithfully promise to hold the ropes!" One and all solemnly declared that they certainly would.

Less than two years passed before the wife and the little baby the Lord had given them both succumbed to the dread fever. Soon the husband realized that his days, too, were numbered. Not wanting to send word back of his condition, he started home at once and arrived at the time of the Wednesday prayer meeting. He was able to slip in unnoticed and took a seat at the back.

At the close of the prayer service he went forward. A strange silence came over the people, for death was already written on his face. Turning to the audience he said, "I am your missionary. My wife and child are buried in Africa, and I have come home to die.

"This evening as you prayed, I waited eagerly to see if you were keeping the promise you made to us. But I listened in vain. You asked the Lord for everything connected with yourselves and your own enjoyment here in the home church, but you completely forgot your missionary.

"I see now why we failed so often in our endeavors, and why our work there seemed to have been unproductive. It is because you at home have failed to hold the ropes!"*

How can we pray effectively for

missionaries? To do so, we must know what missionaries need. There are several ways to learn of these needs:**

1. Read the prayer letters they send to the church.

2. Get on the prayer letter mailing list. These letters usually include both prayer requests and praise items. Then the information is immediately available.

3. Write letters to missionaries and ask about any special needs. Not only will they be able to tell about specific needs, but they will know someone cares. If each person would pray intelligently for one missionary a day, how much more effective missionary outreach would be.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known, the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." This plea of Paul in Ephesians 6:18-20 is just as applicable today as when he wrote it.

If the Lord brings a missionary to

**In addition to those listed by Mrs. Davies, I would add the following: Read the World Mission pages in this issue of the EVANGELIST; read the monthly "Praise and Prayer" letter from the Missionary Board (copies are sent to each church, and some pastors reprint them in the church bulletin or newsletter; if your pastor does not do so, ask to see a copy each month); read the Missionary Board's bimonthly newsletter, "Insight into Brethren Missions."

The Editor.

Mrs. Davies is a free-lance writer who lives in Onaga, Kans.

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*Henry G. Bosch, *Our Daily Bread*, February 2, 1966, copyright © 1966. Used by special permission.

mind while you are reading the paper, mowing the lawn, or working on the job, take a moment to pray for him. It just may be that at that moment he is in special need of prayer.

A missionary who worked in the hills of Kentucky often had to drive mountain passes that became very slippery when it rained. Sometimes her car would slip and almost go over the edge. Later she learned that at that very instant her name

was brought to the minds of some of her prayer warriors, who then prayed for her.

Satan increases his attacks as the missionary's effectiveness for Christ increases. Missionary accounts of the trials they endure for the sake of the gospel and the opposition they face make you wonder how they keep going. Is it any wonder that missionaries are besieged with doubts, disease, and discouragement? Truly we need to pray with-

out ceasing for our missionaries.

Before criticizing a missionary for an apparent lack of results or converts, we should check our prayer life. Are we praying as Paul requested in I Thessalonians 3:1-2 — "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men"? Let us ask ourselves if we are holding the ropes. [†]

Giving in Absentia

(continued from page 5)

ministry of The Brethren Church."

The purpose of the foundation is to generate endowment funds for special and innovative projects, not support for program operating purposes. Some possible projects might include, but would not be limited to: leadership development, major capital improvements, research and development funds for new ministries, special publications, or pastoral sabbaticals.

To implement this strategy, The General Conference established a three-member board of trustees to: (1) oversee the generation of funds; (2) manage the investment portfolio; and (3) distribute proceeds for projects in harmony with the objectives of the foundation. Provision has also been made for the foundation to administer gifts designated for existing Brethren ministries.

People who believe in The Brethren Church and want to further its work — now and for generations to come — can choose any of several methods of doing so, including direct gifts of money, securities, or property to The Brethren Church Foundation.

First, there are five types of life income gifts that enable you to provide life income for yourself (and a survivor). Life income gifts yield substantial tax and financial benefits for you. At the same time, you increase the resources of The Brethren Church. Though space prohibits full description of these "deferred gifts," each is listed with a short description.

The Charitable Remainder Unitrust: The donor irrevocably transfers money, securities, or both to a trust that pays him/her income for life based on a percentage of the

trust's fair market value, which is established each year. The trust can also provide income for a survivor for life. Then the trust assets become the property of The Brethren Church Foundation.

The Charitable Remainder Annuity Trust: The donor transfers money, securities, or both to a trust that pays him/her a fixed amount annually for life. The trust can also provide income for a survivor. Then the trust principal belongs to The Brethren Church Foundation.

Both trust arrangements provide considerable tax deductions in the year they are created. The older the income beneficiary, the higher the charitable deduction.

The Pooled Income Fund: The donor transfers money, securities, or both to our pooled income fund and receives annual income for the rest of his/her life. Then the gift becomes the property of The Brethren Church Foundation. This type of gift offers a sizable charitable contribution deduction in the year of the gift and is a way to shift appreciated investments without paying a tax on their appreciation.

The Charitable Gift Annuity: The donor transfers money or securities to The Brethren Church Foundation; in exchange, he/she receives a fixed amount annually (a survivor may also benefit) for life. The transfer is part gift and part purchase of an annuity.

The Deferred Payment Gift Annuity: The donor who has sufficient current income but who may need the income his/her capital earns later may favor this plan. It provides income starting at retirement and saves income taxes now.

There are several other ways The Brethren Church Foundation may encourage charitable giving. These

include:

A gift of your home or farm; you retain life occupancy: By making such a gift, you (and a survivor) may enjoy life occupancy and save taxes on this year's tax return. A gift of this type, with retained life residency for you, gives you the same estate tax benefits as a gift by will, and it saves probate costs.

The Revocable Charitable Remainder Trust: Some donors can't afford to make sizable gifts now because they need the income from their assets and may have to count on the principal if income is insufficient. While the income tax deduction benefits associated with the irrevocable trust are not available in this case, the donor does receive all of the trust income for life. At his/her death, the remaining assets in the trust are delivered outright to The Brethren Church Foundation.

A gift by will: Many Brethren will make charitable gifts by bequests in their wills. The federal government allows an unlimited estate tax charitable deduction for gifts to The Brethren Church Foundation.

A contingent life insurance designation: Anyone may designate The Brethren Church Foundation as the primary beneficiary (or contingent beneficiary in case there are no surviving close family members) of a life insurance policy.

Someday, like William Jones, we too will be long gone from this life. But through The Brethren Church Foundation, the fruits of our labor can continue working for the cause of Christ and His Church. For more information on ways of making your gift, contact: Mr. Steve Williams, Chairman, The Brethren Church Foundation, 524 College Avenue, Ashland, OH 44805.

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

The Brethren Church: One Generation From Extinction

By Moderator Dale R. Stoffer

NO, I am not one of those doom-sayers who believes the church is dying. (I want to dispel that myth in another article.) But I did want to get your attention in order to reinforce a truth that is vitally important to The Brethren Church and to other churches in the Believers' Church tradition.

Because Believers' Churches (unlike churches that practice infant baptism) base membership solely upon conversion (even those who come into the church by transfer must give evidence of conversion in the form of a letter of transfer), there is no guarantee that such a church will continue to exist beyond the present generation. This is the truth behind the statement, "A Believers' Church is only one generation away from extinction." In other writings I have emphasized that our church must therefore place special priority on two activities: evangelism, which I focused on two months ago, and teaching, the subject of this article.

A Bible Church

R. R. Teeter, editor of the *EVANGELIST* between 1915 and 1918, reinforced the importance of a solid teaching ministry in the church. He wrote: "We are distinctively a Bible Church. We seek to build our faith not upon human documents, but upon the inspired Word of God. For the Brethren church to become weak

on the teaching side is nothing less than ecclesiastical suicide."

As I survey the field of education in The Brethren Church, I see areas of strength. But I also see areas of weakness. I want to direct my thoughts to the education of two segments in the church: youth and adults.

Taking full responsibility

Educational efforts for both youth and adults must be the concern of every level of the church: local, district, and national. Each level needs to take full responsibility for its own part and also must be willing to cooperate with, and not just criticize, the others. The more we begin to see our problems as issues for which we are all responsible, the more headway we will make in dealing with them.

We all realize that our youth are the future of the church. But at times I wonder if this realization is being translated into action. It is frequently difficult to get adults to commit themselves to working with youth. What does this say to our young people about the priority we place upon them?

I am thankful that I grew up in an era in the church when adult leaders at local, district, and national levels seemed to have a strong commitment to seeing a solid youth program move forward. But as I look at my own generation of adults, I ques-

tion whether that same commitment to support local youth groups, camp programs, district youth rallies, and the national youth program still exists.

Another concern I have is a notion contained in the frequently-made statement, "We need to find something to keep the youth busy." (Listen to yourself and others in local, district, and national settings and you will hear this stated. I must confess that I have said it myself at times.) The usual solution is to entertain our young people with a host of diversions made possible by our technological society.

There are two problems with this approach. First, if we constantly are doing things for the youth, we never incorporate them into the decision-making and program-planning process. Youth are thereby not able to develop ownership of the program and they do not learn the skills of leadership.

Second, this approach contains the serious flaw that it fails to prepare youth for the spiritual, emotional, and moral battles which they are facing and will continue to face in the world. We need to show our youth that Christianity provides real answers for the serious issues with which this world confronts them.

The primary agencies for adult Christian education have been Sunday school and mid-week Bible study (in some churches Sunday evening services are also devoted to this purpose). Charles Beekley has acquainted the denomination with the decline in Sunday school attendance during the last two decades. (This trend is true of most denominations). With regard to these programs, most of our churches face similar problems: busy schedules; lack of teachers; burnout among teachers; "I've never done it before"; and dry, unprepared lessons.

The good news

The good news is that both the Board of Christian Education and the Seminary provide excellent leadership training for the Sunday school. The Seminary's "Seminary for a Day" program has also brought ideas to the districts. Be sure to take advantage of these opportunities.

(continued on next page)

Planning and Implementing Your Partnership in Ministry

By Gene A. Geaslen,

President, National Laymen's Organization

This is the second in a series of articles containing program suggestions and devotion ideas for Laymen in local congregations. The first article appeared in the December EVANGELIST. This second article deals with planning and implementing Christian service goals in the local church.

WELL, MEN, how is your partnership in ministry with the pastor of your local congregation developing? Have you started building that relationship by discovering what spiritual gifts God has blessed your men with, as those gifts are listed in I Corinthians 12 and Ephesians 4:11-13? And have you sat down with your pastor and begun identifying the needs within your congregation and community in order to match those needs with the gifts you have discovered? I hope that your answers to all three of these questions are affirmative.

Plan for results

If your ministry to and through your local congregation is going to have positive results, planning for those results must be a necessary ingredient in your partnership. Can you imagine several men entering a business partnership without any kind of forethought or planning about what they want to accomplish and how they plan to accomplish it?

God expects us to use the same sound business practices in carrying on the church's ministry that are used in secular business enterprises. God Himself used a plan from the very beginning of creation. Having observed the organized relationship of all the elements of God's wonderful creation, can you possibly believe that God carried out the creation without a plan? (Of course, the

evolutionist can't trust in planning because he believes that "Nothing plus nobody with no plans equals everything"!)

A simple example of God's planning is evident in the creation of woman in order to meet man's need for companionship. Psalm 40:5 assures us that God has planned far beyond what we can comprehend, and Proverbs 14:22 tells us that we can plan either good or evil and that the consequences of both are evident. God has included each of us in His master plan, as is evident from Ephesians 1:11. We have been given the free will to choose either God's plan or to go off on our own, but the results and consequences are directly related to our planning.

We can become involved in God's plan for His world as we reach out to meet the needs of the people we come in contact with every day. God has assured us that we were included in His plan from the very beginning, as pointed out in Ephesians 1:11-14. He has also told us that what we do in His name for our fellowman should be done in the same spirit as if we were doing it directly for our Lord Jesus Christ Himself (see Matt. 25:34-46).

Let's get planning men! After you have identified your needs and the talents and gifts your men possess to meet those needs, set up some realistic goals you will seek to accomplish within the next year. Remember, a goal must be specific and measurable within a given time frame.

Define your approach

Next, define what approach you plan to use, and establish some definite events or acts, along with specific dates, that will enable you

to meet your goals. Feel free to refer to the goals of the National Laymen's Organization, as printed on page 17 of the December issue of *THE BRETHREN EVANGELIST*, for some ideas or examples.

Write a summary

Take time to record what you are doing in a short, written summary, with some photographs if possible. Send that summary and the photos to our secretary, Bob Crowe, or to me. Also remember to send a list of your members and officers, along with your dues of \$2.00 per member, to our treasurer, Virgil Barnhart. See the above mentioned page in the *EVANGELIST* for addresses.

Pray, find purpose, define needs, discover spiritual gifts, set goals, work together, and serve as PARTNERS for the glory of God! [†]

Let Us Be Brethren

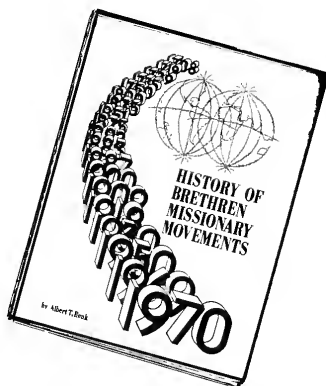
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Try some new approaches to old problems. If the midweek service is going nowhere, move it out of the church by beginning home Bible studies run by capable leaders. If lack of teachers and burnout is a problem, try developing two rotations of teachers with each rotation serving six months on and six months off. Experiment with more adult electives in a variety of areas: Scripture, family life, social issues, church history, theology, etc.

Let us never become deficient in our educational programs for youth and adults, for, as Teeter observed, that will be "ecclesiastical suicide." We will be Brethren only to the extent that we "seek to know the Lord and practice what we know" — and that necessitates teaching! [†]

History Of Brethren Missionary Movements: A Continuing Saga

By James R. Black, Executive Director,
Missionary Board of The Brethren Church



RECENTLY I again picked up a copy of *History of Brethren Missionary Movements* by Albert T. Ronk. The cover photo, designed by Brother Howard Mack, symbolizes the progression of Brethren missionary movements through 1970. It is an arresting cover. But I'm glad that Brethren history is still being written and that missions continue to be a part of the story.

Dr. M. Virgil Ingraham wrote the foreword to this history. The final paragraph of this foreword reads: "May we ever keep in mind, as we read this history, the truth that this story as yet has no final chapter. The work of missions goes on, and must continue with ever-increasing vigor in the needy fields around the world, until our Lord Himself shall come to write the final page."

And so we Brethren continue to add pages to our missionary history. Since 1970 we have added

Malaysia, Colombia, Mexico, and Paraguay, and we pray that soon we will add Peru and France to the growing list of countries experiencing the presence of The Brethren Church. Brethren work overseas is growing, in spite of the ever-present problems:

Dr. Albert T. Ronk wrote in the opening pages of his book:

To Every Brethren Missioner:

— *Going in person* —

— *Giving in support* —

— *Teaching for enlightenment* —

— *Praying for results* —

This study is dedicated.

Someday the final page will be written. Brethren of today may not be upon earth when the copy goes to press, but we will have made our contribution.

To God be the glory.

[†]

A Letter of Thanks From the Kerners

To the Brethren:

Having arrived in Colombia in November, we felt it would be appropriate to send you a letter expressing our thanks for so many things.

Rev. David and Diane Kerner are new Brethren missionaries to Colombia, South American. An article about their "First Days on the Mission Field" appeared in the February EVANGELIST.

We send a heartfelt thanks to the entire denomination for your prayers and financial support. You have shown your love for us as well as your love for the Lord and your faith in the work of the Holy Spirit by your sacrifices of time and money. As a family, we send you our thanks.

We wish to thank the many congregations that hosted us with such

wonderful love and hospitality from April through September. We enjoyed the opportunity to share with you a few of our hopes for the work in Colombia, and we are glad to have gotten acquainted with so many of you. Thank you for inviting us and, in so doing, showing a vital interest not only in the ministry in Colombia, but in the overall work of The Brethren Church in both home



Karla seems to enjoy helping her daddy unpack the barrels, in which their things were sent from the U.S., but David seems a bit perplexed by the task.

and foreign missions.

We send warm greetings and grateful thanks to the members and friends of the First Brethren Church of Goshen, Ind. We are still praising God for your love, support, and patience as we filled out papers, traveled, packed, and prepared for the work in Colombia. Your love gave us strength, courage, and comfort, and we praise the Lord for His ministry to us through your lives. Thank you! A special thanks to Don and Charlene Rowser for all the prayers and God-given counsel in this entire venture.

We thank God often for the special ministry of Jim Black, Stan Gentle, and Ginny Hoyt in handling thousands of details and stacks of paperwork on behalf of us and every other Brethren missionary. Truly your hard work makes our work possible.

We thank the Lord for so many areas of help and ministry in our move to Bogotá. Our visas were granted in a remarkably short period of time, for which we are especially grateful.

Despite missing our scheduled departure flight, we were able to make connections all the way through to Bogotá on the same day, and the Logan family was on hand to pick us

up and give us our first taste of Colombian-style driving (which makes even Tijuana seem tame). We praise the Lord for the hospitality, patience, and love of the Logans as we lived with them for two months and drove them to distraction with questions about everything from mailing letters to finding our way around town on the buses.

We thank God for keeping us safe as we have been learning our way around in both a strange city and a new culture. We have been able to enjoy a sense of physical safety as well as emotional well-being due to the presence of the Lord. God has provided us with good friends in the Villa del Rio congregation, notably the family of Fabio and Claudia Rodriguez.

We thank the Lord for having brought us to Colombia — a land of amazing natural beauty and intense spiritual thirst. We continue to be amazed by both the potential and the problems facing The Brethren Church in Colombia. A few weeks after our arrival we were able to attend the national conference of The Brethren Church in Colombia, held in the city of Medellín. Despite a year of tremendous difficulties and many setbacks, the overall spirit of the conference was one of unwaver-

ing faithfulness and ongoing commitment.

The Brethren in Colombia remain excited about their Lord and their church. Though in many areas the Colombian church is still struggling to develop (as in leadership training), it is blessed with a remarkable faith and a powerful ministry in prayer.

We thank the Lord for His faithfulness to us day after day. He knows what we need, and never fails to provide for us, whether it be help with government paperwork, an apartment of our own, or the many cards and letters from the Brethren, which seem to reach us just when we most need the encouragement. God has opened many doors before us and has been able to use us despite our faults or lack of vision. While we will be struggling for some time yet to make ourselves understood in Spanish, we serve a Lord of immense power who is never left without a witness, for as the Psalmist reminds us:

*The heavens declare the glory of God;
the skies proclaim the work of his hands.*

* * * * *

There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world.

(Psalm 19:1, 3-4, NIV)

Finally, we express our thanks to God for the words of a hymn written more than a hundred years ago by a Welsh evangelist named William Williams. As we look ahead to the work before us in Colombia, we find our thoughts mirrored in his words:

*Guide me, O Thou great Jehovah,
Pilgrim through this barren land.
I am weak, BUT THOU ART
MIGHTY!*

Hold me with Thy powerful hand; . . .

God bless The Brethren Church! We send you our love and ask for your continued prayers and support.

The Kerner Family
Dave & Diane
Erin, Karla

Visible Accomplishments In India

By Rev. K. Prasanth Kumar

THE LORD guided our efforts in 1987 and blessed our work with many visible accomplishments. I am pleased with the number of people I had the privilege of baptizing during the year. We now have a total of 2,305 baptized members.

Many lives were blessed by the visit of Jim and Shirley Black last November. We all enjoyed their Christian fellowship. A highlight of their visit and of our year was the inauguration service on November 1, 1987, of the new work in Hyderabad, capital of our state, Andhra Pradesh. During the past year my wife, Nirmala, and I traveled to Hyderabad several times with some of the Brethren pastors to build up the congregation through personal witness and evangelism.

A building was rented in Hyderabad where we were able to locate the Brethren Service Center and start a sewing school for the destitute women of the area. A teacher was secured and our first class of 24 women began. During the inauguration service, Shirley presented a sewing machine donated by Mrs. Sue Nutt of Peru, Ind., to one of the poor women.

Our annual Brethren Convention was held January 16-18, 1987, in the village of Thetagunta. The Lord touched many hearts during that convention, and I had the privilege of baptizing 34 people who came forward during the meetings to commit their lives to Jesus.

Every year we look forward to the Lenten cottage prayer meetings. Each Brethren congregation holds 40 nightly meetings from Ash Wednesday to Easter in the homes of church members. By doing this we are able to take the Gospel to many non-Christians. In Visakhapatnam 19 people accepted the Lord, and I baptized them on Easter Sunday.

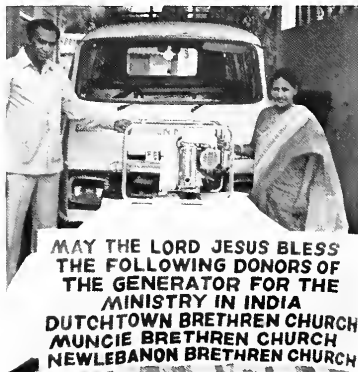
In November, thanksgiving festivals were held in both Rajahmundry

and Visakhapatnam. Various booths were set up to help raise money for the Lord's work. Of course, we were able to bring the Gospel message to the unsaved in attendance.

In Rajahmundry, we had the opportunity to present a narrative story of the life of Christ, called the Burrakata, to almost 400 people. In Visakhapatnam, we were pleased that Rev. Black was able to bring the message.

During the Christmas season Nirmala and I participated in several Christmas Gospel meetings. We were with a different congregation each night from December 13 to January 3. This included the first Christmas celebration in Hyderabad on December 22. We were in Visakhapatnam for Christmas eve service and Rajahmundry for Christmas morning worship. We thank God for His protection during our travels.

In addition to the many special events during the year, we were kept busy by our routine activities.



Drinking water at Visag, which World Relief funds helped make possible.

We had revival meetings, youth meetings, women's meetings, and special prayer meetings. Many of these were held in remote villages, where the response was tremendous. We only finished one village prayer house last year, but hope more will be constructed this year.

We are still involved in many relief activities, such as the distribution of food, clothing, and medical help. This work has been greatly helped by the portable generator purchased with funds donated by the Dutchtown, Muncie, and New Lebanon Brethren Churches.

With the help of World Relief, we were able to dig a well at the Visakhapatnam church. We are now able to provide the poor in our area with free water. We still run schools for sewing and typing and an orphanage for 30 boys. We had to make some changes with our church and school buildings, since we could no longer rent the home the boys had been living in.

Finally, all of us working with the Brethren Mission in India would like to thank you for your prayers and financial support. Nirmala and I would especially like to thank you for your personal letters and prayers on our behalf. The Lord has been good to us this past year, and we count it a blessing to have you as our brothers and sisters. [†]

Major Events In 1987 In Malaysia

By Rev. David Loi

The earth will be full of the knowledge of the Lord as the waters cover the sea (Isa. 11:9). It is with this vision before us that we praise the Lord for His mercy and rededicate ourselves to His service.

We wish to thank you for your news and your greetings — they mean a lot to us. Thank you also for your keen interest and your faithfulness in supporting Brethren World Missions. We wish to tell you about some of our major events in 1987.

We continue to work closely with the Malaysian Campus Crusade for Christ, which sponsored the "New Hope" musical concert on March 30. The troupe members were Chinese Christians from Sabah in East Malaysia, natives of an area once known for its headhunters.

Camps and outings are two very important ways for us to strengthen our Christian lives. In cooperation with the Southern Johor Baru Church Association, our junior youth attended camp from April 13 to 17, and our older youth and young adults attended a one-day outing on May 1. I was pleased with the growth our youth experienced.

The young members of our Johor Baru violin troupe traveled to Penang on December 14 to perform Christmas carols for our Brethren there. We all enjoyed our three days of fellowship.

After returning home, we had a special "Christmas Week" from December 21 to 27. On the 23rd we had a party for the children, with food, games, and a children's service during which we sang carols and I presented a short message. Then we had a caroling party and were able to visit both Christian and non-Christian homes.

On Christmas day we had a special service in the morning. Then in the evening we enjoyed the fellowship of our Christian friends around the dinner table at the home of



The children enjoyed a Christmas party at Johor Baru on December 23.

Mrs. and Mrs. Ling Soon-Long.

Last year was also a busy one for the workers in Penang. Two groups of children meet there on Saturday. Madam Hong Hee-Ying, a kindergarten teacher, is in charge of the younger group, and Pastor David Chew teaches the older children.

Most of the children are from the neighborhood, but some must be picked up in our van. A majority of them are from poor families and at least 90 percent are from Buddhist homes. From time to time parents come to observe the meetings. They are beginning to understand Christianity and respect what we are doing. This is why they allow their children to attend.

The junior youth meeting is held at the same time as the children's meeting, with Mrs. Lily Chew in charge and a regular attendance of 15. These young people are very teachable. Not only do they accept the teacher's instruction, but they are also anxious to seek the truth. We are really encouraged by the fact that their parents, most of whom are non-Christians, allow them to attend. Mrs. Chew encourages the youth to memorize one verse of Scripture each week. Each person is given a book, and a picture is pasted in the book if he or she memorizes the verse.

The young people are the pillars of the Penang Mission. They know how to organize the Friday night youth meeting and are in charge of most of it. The rapport between Pastor Chew and the youth is very good. Even so, they have a lot of problems. Some are very emotional, so their zeal to serve the Lord soon vanishes and they leave the church. Unemployment is another problem, and many of the youth will leave the area to go to other cities for employment. Still, new people are being attracted to our church.

Recently, Pastor Chew worked out a plan to motivate the youth by providing them with an opportunity to speak at the youth meetings. He helps them with the speaking materials. We hope that some of them will hear the Lord's call to the ministry. Many of the youth have not yet been baptized. Pastor Chew spends a lot of time trying to persuade them, and he sometimes engages other speakers to preach persuasive messages. We do need your prayers on this matter.

Finally, thank you again for your important part in our ministry and for your prayers as we continue to serve our Lord. We deeply appreciate your encouragement.

May His face shine down upon you all, and may He give you peace. [†]

Mission Outreach Into Paraguay

By William Winter



PARAGUAY is a country about the size of California with a population of approximately three million (about the same as the state of Colorado). It is a land-locked country located between Argentina, Bolivia, and Brazil.

The capital, Asunción, is a city of contrasts, with many rich people as well as many of the very poorest. These extremes are due to two major factors. One is the fact that the land, for the most part, is held by rich city-dwellers, with few farmers owning the land they cultivate. Typically, the land is held by the rich and is worked by poor peons. The other cultural factor is the presence of Indian tribes. The Indians are largely nomadic and thus live a precarious lifestyle.

The population of Asunción is roughly divided into three groups: the upper class, made up of those who govern and hold the riches; the middle class, made up of small business people; and the large lower class, made up of semi-skilled or unskilled workers. To effectively witness in this country, it is necessary to clearly define which class you want to reach. If you want to reach all three levels, then three different churches must be organized, because the people will not cross cultural barriers to become part of a church.

The language of the lower class is the Indian language Guarani. In order to effectively witness to Indians, one must learn Guarani. They do speak Spanish, but it is a second language and they are uncomfortable in it. For the middle and upper classes, Spanish is the primary language of communication.

In February 1987, The Brethren Church began a work in Asunción.

Mr. Winter, a Brethren missionary to Argentina, is assisting in the mission outreach of the Argentine Brethren Church into Paraguay.

The Anzulovich family (Argentine missionaries) began efforts to establish churches in Asunción and its suburbs. The family has located in a neighborhood which has a mixture of social levels. Some of the people are beginning to respond to the work, and on Sunday, November 15, 1987, the first two people were baptized by the Brethren in Paraguay. Because of the openness to the Gospel in Paraguay at this time, we feel certain that these two people will soon be followed by others.



The first Brethren baptism in Paraguay.

The baptism of these two people is the result of a city-wide campaign, involving a number of churches, in which the Anzuloviches participated. The large response to this campaign was unheard of in Paraguay. Now that the campaign is over, the enormous job of following up the people who made acknowledgments of faith remains.

It would appear that the Lord led us to locate our first efforts in a very responsive neighborhood. Some established churches that participated in the campaign received as few as 30 prospect cards from people who made manifestations of faith. The Anzuloviches, on the other hand, received about 200 cards for the immediate area, plus nearly 200 more cards for outlying areas, which had no participating churches. They called me to come and help them with the follow-up work because

they were just overwhelmed.

In two weeks I processed 72 prospect cards, 26 of which were very positive. Of course, Juan Antonio and his wife, Beatrice, had been working prior to my arrival, and they had five baptismal candidates ready, two of whom were baptized (three did not show at the last minute).

As we reflected on the number of prospect cards we had received, we marveled and thanked God for his gift. Normally it would take years to develop a positive prospect list such as was handed to us.

In just the two years since our initial exploration trip to Paraguay, the response of the people has changed greatly. I should note, however, that the 26 prospects that I processed are not necessarily born again believers (although some are). But they are people who made an acknowledgment of their need of the Lord in a public gathering and who showed a positive response to my visit. Much more work is required to lead them to a commitment to the Lord and participation in the church. Some studies show that an average of six visits are needed after a person receives Christ in a context outside of the local church in order to bring them into fellowship with a congregation.

The strategy at this time is to form a mother church with small seed groups in other neighborhoods. As time goes on these seed groups, hopefully, will develop into independent churches.

Pray for a good solid group of people who will take up the responsibility to witness to their own and who will raise up and support teachers, evangelists, pastors, and missionaries. [†]



Peace and the Workplace

By Phil Lersch, Chair, Brethren Peace Committee

FOR SOME PEOPLE, decisions about where they work and the kind of work they do every day are cause for no special concern or turmoil of conscience.

Even some Christians who work in military-related industries experience no conflict between their beliefs about Christ and the church and the work they do for a living. I'm assuming they feel that maintaining a good job and providing for a family are responsible things to do, and that it's a plus if you have the skills to do the job and like the work. And I suppose many people sense no problem at all in earning a living from military-related contracts, because they believe it helps protect the people of our country and the freedoms we enjoy.

But other workers struggle with real conflicts of conscience between their convictions about following Christ and work they may be asked to do that supports some aspect of militarism. It's those conflicts of conscience that I invite you to think about in this article.

The examples given and some of the comments that follow are adapted from the Mennonite "Peace Section" Newsletter, the January/February 1988 issue, and are used by permission. Titus and Linda Peachey are the authors. The names used in the cases cited have been changed to maintain anonymity.

Some Mennonites in Lancaster County, Pa., are facing serious questions about their work, as reflected by the following examples. These are only samples of the variety and complexity of the ethical problems presented to some Christians through their contacts with militarism.

Mahlon Weber

Mahlon is a heavy equipment mechanic/operator for an excavator,

and was assigned to work on the construction of a weapons manufacturing facility. He asked his supervisor if he could be shifted to another project in order to avoid military-related work. He didn't expect that his decision would have any impact on the progress of construction, but he was motivated to be faithful to his Christian conscience. His choice was a witness for peace and a challenge to his employer to consider the ethical issues involved.

Richard Miller

Richard does sales and estimating for a construction firm and was also assigned to the same construction project as Mahlon. Independently, he also asked to be shifted to another project. As noted by Richard, "It would be hard to talk about peace while working on a facility which prepares for war."

An interesting aspect to Richard's case is his entitlement to company profit-sharing. Realizing that a portion of the company's profits come from the construction of military-related facilities, Richard wondered whether he should accept his share. His decision was to give 100% of these profits to the church. In this way he refuses to benefit personally from that which his conscience cannot accept.

Richard's choice raises an important question for all of us: Can we maintain an active and relevant peace witness while benefiting financially from military contracts? Considered more broadly, to what extent will our peace witness be compromised as we enjoy a comfortable prosperity defended by unprecedented military power?

Mark, Retired Engineer

Since his former employer han-

dled numerous prime military contracts, Mark had to carefully scrutinize the work assigned to him in order to be faithful to his conscience. Each time Mark was asked to work on military-related products, he declined.

Over a period of years this was an emotionally draining experience. There were many ambiguities involved in determining whether or not a product had a direct military application. It took courage and persistence for him to repeatedly explain his convictions to the management. For Mark there were also financial costs. As a result of his stance, his job performance rating was lowered. Future salary raises were tied to the lowered performance rating.

Through these experiences, however, Mark felt the care and support of others in his church and was particularly appreciative of a pastor who located two job openings in his field, in case he decided to change employment.

Defense Contractor

A local Lancaster defense contractor announced plans to build an artillery fuse factory in Communist China — the first military contract involving the U.S. and China. A Lancaster newspaper editorial was a bit skeptical about doing this kind of business with a Communist government, but applauded the influx of dollars for a major Lancaster employer.

Wrap-up

These experiences suggest that there are opportunities for witness and dangers of compromise in our places of employment. Certainly our congregations should be places where we can support and counsel one
(continued on next page)

Bryan First Brethren Church Begins Year-Long Centennial Celebration

Bryan, Ohio — The First Brethren Church of Bryan initiated a year-long celebration of its 100th anniversary with a special service on the first Sunday of 1988.

This opening celebration on January 3 included installation of church officers, a message by member Fred Brandon, congregational pictures, and a balloon release in front of the church building. Attendance for the service was 165.

The Bryan Church was formed 100 years ago when Samuel and Sarah A. Keiser (the only two members of The Brethren Church in the area), William Wineland, Elizabeth Wineland, and Ernie Newcomer banded together in a temporary organization.

The first house of worship, measuring 34 ft. by 52 ft., was built at a cost of \$1,700 and was dedicated June 24, 1894. This "little white church on the corner" was located at the northeast corner of South Main and East Wilson streets in Bryan. Additions were constructed in 1938 and 1956.

Then on October 12, 1967, the congregation decided to construct a new

church building on five acres of land made available on the D.A. Erlsten farm, located on County Roads C & 13. The dedication service for this building was held April 26, 1970.

Twenty-three pastors have served the Bryan Church during its 100 years. Early pastors included J.H. Swihart, A.M. Ridenour, Martin

Shively, P.M. Swihart, David Rittenhouse. The most recent was Rev. Marlin L. McCann, who pastored the congregation for 12 years before accepting a call to the North Manchester, Ind., Brethren Church last November.

Other special services and events are being planned for the remainder of Bryan's centennial year by a committee consisting of Jim Manning, Jeff Brandon, Dave Schairbaum, Lyle Ritter, Lenore Mansfield, Tammy Smith, and Louise Bishop.

— reported by Louise Bishop, Cor. Sec.



The Bryan congregation, holding 100 balloons, gathered at the front of the sanctuary for this photograph before going outside to release the balloons.

Peace Points of View

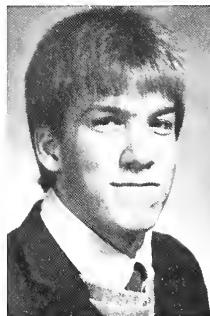
(continued from page 15.)

another regarding these difficult questions.

Business persons and manufacturers also wonder about the ways in which their business relationships contribute to military interests. Contractual agreements with defense contractors, or the supply of non-lethal goods and services to the military are common opportunities. How should such relationships be evaluated? Does our commitment to peace and nonresistance provide clarity for these kinds of decisions?

The extension of the military into our private economy poses new challenges for all who want to live Christ's way of peace and reconciliation. In a sense, the workplace has become a new arena for some to discover the meaning of conscientious objection to war. Confronted with complex ethical questions, we need wisdom from God and a new willingness to seek answers together. [†]

Chad Hostetler to Serve on Mission Team to Australia



Chad Hostetler

a mission team to Australia.

Chad, known to many Brethren as "Psalty" from his part in the Lower Lights program, is currently a sophomore at Berea College in Berea, Ky., where he is a communications major. He is the son of Mr. and Mrs. Doran

Hostetler of Lost Creek, Ky. — Chad Hostetler, a graduate of Riverside Christian Training School, has been accepted by Teen Missions International to serve this summer on

Hostetler of Lost Creek. His father is the administrator of Riverside Christian School.

In Australia, Chad's team will use drama to share the gospel with people from many nations who will visit the "Pavilion of Promise" at World Expo '88 in Brisbane. The team will also be sharing at local churches, schools, shopping malls, and beaches. Chad is scheduled to report to "The Lord's Boot Camp" in Florida on June 22 and will travel to Australia later in the summer.

New York, N.Y. — The number of "Scripture languages" increased by 36 in 1987, bringing to 1,884 those languages with at least one published book of the Bible, according to a recent report by the American Bible Society.

Two of the 1,884 languages received their first full Bibles during 1987, bringing the count of languages with complete Bibles to 303. The number of languages with New Testaments increased by 38, bringing the total for that category to 670.

General Conference to Feature Messages by Six Brethren Elders

Columbus, Ohio — In accordance with the Conference theme, "Let Us Be Brethren," six Brethren elders will bring messages on concepts significant to our denominational heritage at this year's General Conference, to be held August 1-5 at Ashland College.

Elder William Kerner, former Director of Pastoral Ministries for the church and now Home Missions Supervisor for the Missionary Board, will speak Tuesday evening on the lordship of Christ.

On Wednesday morning, Elder Robert Westfall, pastor of the Pleasant Hill First Brethren Church, will

explore the importance of Scripture for Brethren.

Then on Wednesday evening, Elder Leroy Solomon, pastor of the Winding Waters Brethren Church of Elkhart, Ind., will present a call to Christian service.

Thursday morning's message, by Dr. Arden E. Gilmer, pastor of the Ashland Park Street Brethren Church, will deal with the importance of accountability, integrity, and being people of our word.

On Thursday evening, Dr. Jerry Flora, professor of New Testament Theology at Ashland Theological Sem-

inary, will reexamine some of the historic Brethren emphases.

And in the final message of the series on Friday morning, Dr. Fred Finks, vice president of Ashland Theological Seminary, will discuss the mutual commitment and love that should characterize Christians and Brethren.

In addition to these six messages, Dr. Dale R. Stoffer, the foremost Brethren Church historian, will share his insights on the church in his moderator's address on Tuesday morning.

In looking forward to the August gathering, which will be the 100th General Conference of The Brethren Church, Moderator Stoffer commented, "I trust all of us will be in prayer for [this] Conference. The Lord has an exciting calling for us as Brethren, which we need both to know and fulfill. May all of us rededicate ourselves to this calling as we seek to serve the Lord, His church, and the world as Brethren."

Three Commissioned for Special Service By Peru, Indiana, First Brethren Church

Peru, Ind. — Elder George Brown, Mr. Amos Combs, and Mr. Wilbur D. Thomas were set apart for special ministry in a commissioning service held November 29 during the morning worship hour of the Peru First Brethren Church.

Elder Brown, who has worked in prison ministry for nine years, was commissioned as a jail chaplain. Elder Brown is also associate pastor of the Peru congregation.

Mr. Combs, who has filled pulpits for approximately 20 years, was set apart as a lay evangelist.

Mr. Thomas, who has faithfully visited the sick and shut-ins for many years, was commissioned as a hospital chaplain.

Elder James Thomas, pastor of the Peru congregation, presented a message on "Shared Ministry" for the spe-



Peru Pastor James Thomas (l.) with (l. to r.) Mrs. Sue Brown, Elder George Brown, Mrs. June Combs, Amos Combs, Mrs. Caroline Thomas and Wilbur D. Thomas.

cial service. He was assisted in the commissioning service by Elder Claude Stogsdill, pastor of the Loree Brethren Church of Bunker Hill, Ind. Music was presented by Susie Stout, who sang

"Let Your Heart Be Broken."

Following the service, the three newly commissioned men and their wives were honored at a carry-in dinner in the church dining room.

Pontius' Puddle



From The



Grape Vine

Sandy Dils and Nancy Wilson, members of the Masontown, Pa., Brethren Church, toured Israel, Jordan, and Egypt last September. On Sunday evening, November 29, they showed slides and souvenirs from their trip to members of their church.

The **Bryan, Ohio, First Brethren Church** held an appreciation lunch-

eon for its teachers on Saturday, February 20. Dr. Mary Ellen Drushal, associate professor of Christian education at Ashland Theological Seminary, was the luncheon speaker.

Members of the **Muncie, Ind., First Brethren Church** participated in and were entertained by a talent show on February 13. Sponsored by the church's music and social committees, the show included vocal and instrumental numbers, a skit by the junior youth, and a ventriloquist. The event was also a time to say good-bye to Dennis and Debbie Gaugler and to Jeff and Julie Miller, who are moving.

Junior and Senior BYC members and their sponsors from the Bryan, Ohio, First Brethren Church hosted a Sweetheart Banquet on Sunday, February 14, in the church fellowship hall. Each young person made a date

with an individual 60 years of age or older and accompanied that person to the banquet and to the program that followed. The youth and their sponsors provided the food for the banquet.

Twelve members of the **Waterloo, Iowa, First Brethren Church** read through the Bible in 1987 — Viva Dietz, Lelia RuLon, Nadine Klingaman, Helen Moser, Zatha Williamson, Helen Jordan, Rachel Kraft, Leona Glaspie, Helen Glessner, Abe Glessner, Charles Brown, and Pastor Lynn Mercer.

Mark Britton, pastor of the Corinth Brethren Church of Twelve Mile, Ind., will begin serving the Bryan, Ohio, First Brethren Church in early April.

Dan Lawson, pastor of the Valley Brethren Church, Jones Mills, Pa., will begin serving the Oakville, Ind., Brethren Church in mid-May.

In Memory

Elizabeth Guseman, 88, February 8. Member of the Masontown Brethren Church. Services by Pastor Russell King.

John S. Schuster, 81, February 7. Member of the Elkhart First Brethren Church for 43 years; active in the ministry of property and as a choir member. Services by Pastor Daniel Gray.

Lena Belle Bever, 88, February 7. Member of the Bryan First Brethren Church. Services by Rev. Marlin L. McCann.

Anna B. Carper, 88, February 6. Member of the Louisville First Brethren Church for 56 years; active in caring ministries within the church. Services by Pastor John Brownsberger and Rev. John T. Byler.

Mrs. Jessie Nicodemus, 79, February 6. Member of the South Bend First Brethren Church. Services by Pastor Larry R. Baker.

Nannie Cline, 71, February 2. Member of the St. James Brethren Church. Services by Pastor Brian Moore.

Viola Grubbs, 93, January 24. Member of the Muncie First Brethren Church for 26 years. Services by Pastor Keith Bennett.

Reichard Sensesbaugh, 88, January 22. Member of the St. James Brethren Church. Services by Pastor Brian Moore.

Goldenaires

Norman and Norma Michael, 60th, March 14. Members of the Gratis First Brethren Church.

Mr. and Mrs. Everett E. Miller, 70th, March 7. Members of the New Paris First Brethren Church and winter attenders of the Sarasota First Brethren Church.

Lloyd and Mary Williams, 50th, December 20. Members of the Burlington First Brethren Church.

Keith and Martha Sink, 50th, December 19. Members of the Burlington First Brethren Church.

Weddings

Jodi Lynn Carman to Tobin Dean White, February 20, at the Ashland Park Street Brethren Church; Pastor Arden E. Gilmer officiating. Members of the Park Street Brethren Church.

Judy Saltzman to Frank (Sonny) Long, February 13, at the Bryan First Brethren Church; Rev. Marlin L. McCann officiating. Bride a member of the Bryan First Brethren Church.

Beth Fellows to Scott Marcum, February 6, at the Burlington First Brethren Church; Pastor Ronald Waters officiating. Bride a member of the Burlington First Brethren Church.

Joyce Stout to Bob Webb, December 31, at the Burlington First Brethren Church; Pastor Ronald Waters officiating. Bride a member of the Burlington First Brethren Church.

Julie Browning to Ture Munson, December 18, at the West Alexandria First Brethren Church; Pastor David Olgee officiating. Members of the West Alexandria First Brethren Church.

Carla Hildebrand to Timothy Bailey, December 12, at the Vinco Brethren Church; Pastor Carl Phillips officiating. Bride a member of the Vinco Brethren Church.

Elizabeth Suzanne Hoagland to Scott Allen McNeely, December 5, at the Corinth Brethren Church. Bride a member of the Corinth Brethren Church.

Mary Lou Hauppert to Kevin Musselman, December 5, at the Roann First Brethren Church; Pastor David Stone officiating, assisted by Pastor Kurt Snyder. Bride a member of the Roann First Brethren Church.

Anne Marie Howell to Jack E. Straub, Jr., December 5, at Mesquite, Texas. Groom a member of the Vinco Brethren Church.

Tammy Spence to Robert Smith, November 20, at the St. James Brethren

Church; Pastor Brian H. Moore officiating. Bride a member of the St. James Brethren Church.

Deb Zinsmeister to Dale Tillman, November 14, at the Roann First Brethren Church; Pastor David Stone officiating. Bride a member of the Roann First Brethren Church.

Sandie Mellott to Jay Jamison, October 24, at the St. James Brethren Church; Pastor Brian H. Moore officiating. Members of the St. James Brethren Church.

Karen Hentgen to Larry Smalley, September 5, at Wabash, Indiana; Roann Pastor David Stone officiating. Bride a member of the Roann First Brethren Church.

Lori Birnell to Benjamin Bell, August 29, at the Loree Brethren Church; Pastor Claude Stogsdill officiating. Bride a member of the Loree Brethren Church.

Laura Voss to Steven Monohan, July 25, at Peru, Indiana; Rev. George Plaster and Rev. Austin Gable officiating. Bride attended the Loree Brethren Church.

Suzanne Whited to Todd Gerlach, July 25, at the Loree Brethren Church; Pastor Claude Stogsdill officiating. Bride a member of the Loree Brethren Church.

Membership Growth

Vinco: 6 by baptism

Corinth: 1 by transfer

Cheyenne: 2 by baptism

Williamstown: 2 by transfer

Pleasant View: 4 by baptism

North Manchester: 5 by transfer

Warsaw: 5 by baptism, 3 by transfer

Sarasota: 8 by baptism, 11 by transfer

Masontown: 2 by baptism, 1 by transfer

W. Alexandria: 9 by baptism, 16 by trans.

You never test the resources of God until you attempt the impossible.

F.B. Meyer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

MIRACLES OF JESUS

While Jesus lived on earth, He not only taught people, but He also helped them. One way Jesus helped people was through miracles.

A miracle is a wonderful happening that cannot be explained. Doctors heal people through medicine, operations, and other treatment. But Jesus healed by saying, "You are well." That's a miracle.

Jesus is God's Son, so He could perform miracles. Let's read about some of the miracles of Jesus.

A. Read the Bible passage. Then choose a word from the circle to complete each sentence. Write the word on the line.

1. Mark 1:30-31

This story is about Simon's _____.

She was _____ bed with a fever.

Jesus healed her.

2. John 6:16-21

The disciples were _____ the boat.

When they saw Jesus coming toward them, they were _____.

Jesus was walking on the water.

3. Matthew 8:23-27

Jesus made the lake _____ again.

He said the disciples had _____ faith.

The wind and waves obeyed Jesus.

4. Luke 6:6-10

Jesus said, "Should we do good or _____?"

He told the man, "_____ out your hand."

Jesus made the man's hand whole.

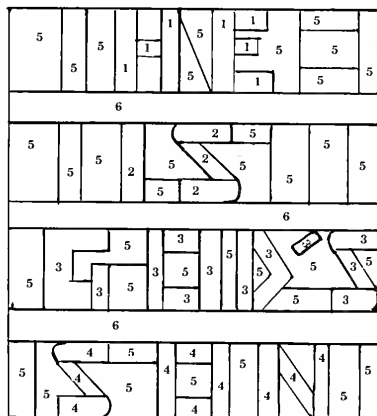
5. Now, write the first letter of each word you chose to complete this sentence:

Jesus performed many _____.

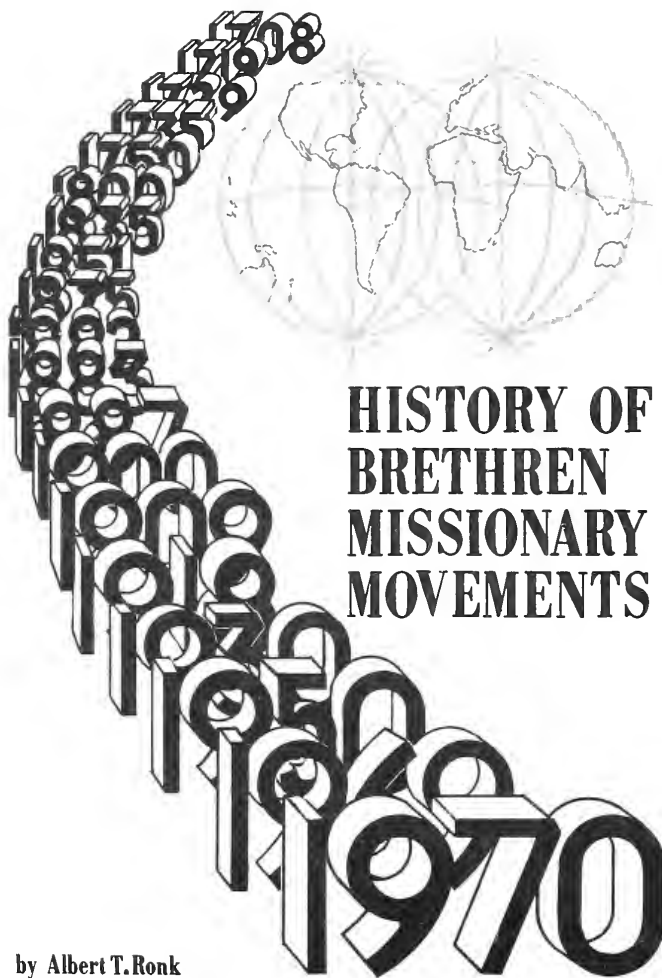
Stretch
calm glad in
mother-in-law
sister-in-law
afraid little much
sailing rowing
evil

B. Color-by-number to find out why Jesus could do miracles.

- 1. red
- 2. green
- 3. purple
- 4. blue
- 5. yellow
- 6. black



MARCH IS WORLD MISSIONS MONTH



HISTORY OF BRETHREN MISSIONARY MOVEMENTS

by Albert T. Ronk

1988

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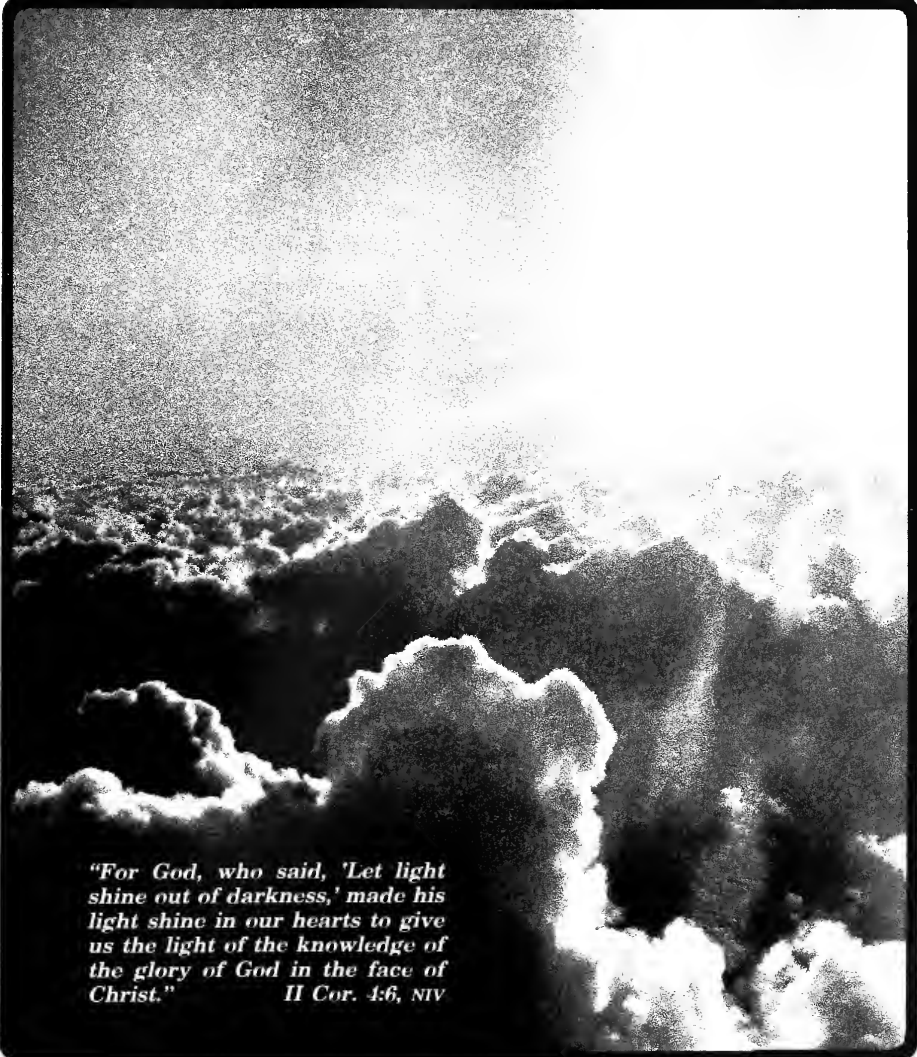
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THE BRETHREN **Evangelist**

APRIL 1988



*"For God, who said, 'Let light
shine out of darkness,' made his
light shine in our hearts to give
us the light of the knowledge of
the glory of God in the face of
Christ."*

II Cor. 4:6, NIV



the salt shaker

by Alvin Shifflett

Many Called; Few Chosen

SEVERAL years ago I was participating as best man in a wedding. The officiating pastor asked the question (which often is not asked anymore) whether anyone in the audience objected to this marriage.

To everyone's surprise, the grandmother stood up and vehemently protested — to the point that she was removed from the church by the ushers. That's the only time I've ever witnessed anyone being forcibly removed from a wedding. Interestingly enough, a few years down the road it turned out that the grandmother was correct in her assessment.

In Matthew chapter 22 Jesus tells a story about a wedding feast. In verse nine of that chapter we are told that servants were instructed to go out and invite both "good and bad" (v. 10). One of the men who accepted this invitation came to the wedding not properly dressed. As a result, he was forcibly removed — "bound hand and foot" and thrown out!

Jesus concluded the story of the wedding feast with one of His hard sayings — "For many are called, but few are chosen" (Matt. 22:14).

An intriguing statement

This statement has always intrigued me. In fact, the more I've thought and read about the statement, the more intrigued I've become.

The saying was proverbial. Simi-

lar proverbs are replete in ancient literature. Plato said, "Many are the wand-bearers, but few are the initiates" (*Phaedo* 69c). He was suggesting that many walk in the procession to the cult center carrying sacred wands, but only a select few discover the knowledge of the innermost secret (immortality).

Later, in the years following Christ's ascension, it was recorded in the Gospel of Thomas (which is excluded from the sacred cannon of Scripture) that a disciple said to Jesus, "Lord, there are many around the opening but no one in the well." To which Jesus replied, "Many stand outside at the door, but it is only the single ones who enter into the bridal chamber." In other words, "Many are called, but few are chosen."

Protestant interpretations

It is interesting how Protestant theologians of the past explained this difficult saying. They distinguished between a "common call" (those who hear the gospel) and an "effectual call" (those who hear and respond).

Effectual calling, then, is the work of the Holy Spirit convincing the hearer of sin and misery and enlightening that person to the redemptive work of the Lord Jesus Christ. Those who have ears to hear do hear, whereas others refuse to listen.

Jesus' statement at the end of the parable of the wedding feast reveals that all are invited but that not all

choose to attend. And even among those who do attend there are those who come for personal gain or for some other ulterior motive.

How does all this apply to the church today? As I see it, the giving of the gospel is like a wedding feast. It's a happy, festive occasion — Good News. That's why the ancient priests wore bells on the bottom of their robes.

This Good News is for all — good and bad. Some, however, couldn't care less and don't even attempt to show up. Others show up for whatever reason, but it's obvious they're not prepared. (As I think about it, it may not be as obvious as the man without a wedding garment, but in time it will become obvious. Time has a way of revealing things.)

The fact that "Many are called, but few are chosen" has led some to speculate about the relative populations of heaven and hell. William Fisher, an elder in Ayrshire in the 18th century, estimated that only one out of ten will be saved. But let's not forget that even from a casual reading of the New Testament we detect a remarkable increase in the number of Christ's disciples. After His death and resurrection, there were ten times the number He had during His active ministry.

No reasonable interpretation of Jesus' statement can lead me to believe that the church will fail. As John Calvin noted, "If Adam's fall had the effect of producing the ruin of many, the grace of God is much more efficacious in benefiting many, since admittedly Christ is much more powerful to save than Adam was to ruin."

The problem today is that we hear more gospel of "wealth and health" than we do judgment and grace. Consequently, a lot of people treat God like a lawyer — they go to Him only when they're in trouble.

Both called and chosen

The truth remains for those who have experienced the effectual call that when the going gets rough, faith is not thrown to the winds. These are the ones not only "called" but also "chosen." And they know, as Marshall Lucas once said, that "God doesn't always smooth the path, but sometimes He puts springs in the wagon." [†]

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Special Note Concerning World Relief Giving

At the recent National Association of Evangelicals Convention, The Brethren Church received a plaque from World Relief Corporation of NAE for having the second highest per capita giving to WRC in 1987. Brethren giving of \$3.63 per person was just one cent less than the highest per capita giving. For a breakdown of Brethren World Relief giving by churches, see page 15. For reports of how this money is being used, see pages 10 through 14.

Answers to Little Crusader Page:

A. 1. Answers will vary; 2. December; 3. January; 4. November; 5. Answers will vary; 6. Answers will vary.

B. Answers will vary.

C. Jesus will return.

THE TORN

CURTAIN

By G. Emery Hurd

Artwork by J. Howard Mack

WHEN I was 16 years old, my driver's license barely worn from the brief time it had spent in my proud hands, I wrecked my mother's car. The accident, facing my parents, and the insurance paperwork all were very stressful. But what I found most frustrating and disheartening was my day in court.

Being a minor, I was not allowed to speak for myself during the hearing. So I had to sit and listen while my parents and the judge discussed my driving future. I felt so helpless, so fearful, because I was unable to speak directly to the one person who had the authority to forgive me or to punish me for my mistake.

The predicament I faced that day in court is the same kind of situation humanity faced before Easter. During the Easter season we remember the Crucifixion as Christ's sacrifice for our sin. We remember the Resurrection as His victory, and ultimately our victory, over death and the grave. But little is said about

the event which reveals that Christ has delivered us from our predicament and given us direct access to God. That event is the tearing of the Temple curtain — an event of daily, vital interest to the believer.

Purpose and construction

Exodus 26:31ff. gives a detailed explanation of the purpose and construction of the curtain. As the nomadic People of Israel traveled to Canaan, they were to set up the Tabernacle as a place of worship and sacrifice. It was to be constructed according to exact, divinely-revealed specifications. At its center was the Ark of the Covenant, which was placed in the Most Holy Place (or the Holy of Holies). This area was separated from the Holy Place by a curtain woven of blue, purple, and scarlet yarn and finest linen, embroidered with cherubim, and hung with golden hooks. This curtain also served as a cover for the Ark when it was moved, so that no one could view the Ark.

The curtain's primary purpose was to separate — to separate humanity from the Holy of Holies,

which contained this Ark of the Covenant. Within the Ark were the tablets of stone given to Moses on which were written the Ten Commandments; the rod of Aaron that had budded; and a bowl of Manna (Heb. 9:4). It was seen as the place where God and man met, first through Moses and later through the High Priest.

No Jewish convert, no native Israelite, in fact no priest was permitted to enter the Most Holy Place. Only once a year, on the Day of Atonement, could the High Priest enter this sacred place, and he could do so only after being ceremonially cleansed by the sprinkling of blood. He would then enter the Holy of Holies with sacrificial blood to seek God's forgiveness for the nation of Israel. The curtain was a symbol of the separation between God and humanity, a separation caused by humanity's sinfulness, and a separation that could be removed only temporarily through animal sacrifices and the mediation of the priests.

Before Christ's death, the status of all humanity before God was much like my status in that courtroom —

Rev. Hurd is pastor of the Cheyenne, Wyo., Brethren Church.

unable directly to approach the Judge to seek forgiveness. Before Christ's death, sacrifices were required, administered by priests, in order to know God's forgiveness and cleansing. Every time a sin was committed, a sacrifice was required. So humanity's access to God was limited by the imperfect sacrificial system.

The Temple curtain has a special significance for us at Easter because of the events recorded during the death of Christ. We read in Mark 15, "With a loud cry, Jesus breathed his last. The curtain of the temple was torn in two from top to bottom. And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, 'Surely this man was the Son of God!'" (vv. 37-39; NIV).

At the moment of Jesus' death, the curtain — which for generations of the people of God had stood for separation and had symbolized the impossibility of a continuous direct relationship with God — was rent in two from top to bottom. The curtain no longer stood as a barrier between humanity and God. The torn curtain proclaimed that the way to God had been opened. No longer would access to God be limited to the High Priest on the Day of Atonement. Now all those who proclaimed the validity of Christ's sacrifice had a Mediator who would give continual, direct access to the Father.

During my day in court, I was frustrated because I could not represent myself. But I was also relieved because I knew I had a mediator who loved and cared for me — my mother. That day I watched as other teenagers faced the bench alone or with parents who seemed not to care. I considered myself fortunate to have a mediator who truly loved me and who would give me the kind of representation I needed in order to be treated with mercy.

A Mediator who loves us

When the curtain was torn that day, the entire sacrificial system was replaced by Christ's own sacrifice of Himself. Humanity's access to God was no longer limited by the sacrifice of the blood of animals, but instead we were given a Mediator who loves us, sacrificed Himself for us, and desires nothing less than our

continual, direct communication with God.

Like the Crucifixion and the Resurrection, the torn curtain has daily significance for the life of the Christian. Because the curtain was torn, we no longer need to fear to approach the throne of grace with our needs and the concerns of our heart. We can come boldly, knowing that the barrier that separated us has been replaced by a Mediator who loves us and who makes it possible for us to communicate directly with the God who loves us.

"The torn curtain proclaimed that the way to God had been opened."

When we sin, we no longer need to fearfully approach the tabernacle with our imperfect sacrifice. The perfect sacrifice has been given, providing us immediate forgiveness on a continuing basis as we repent. Because the curtain was torn, we no longer need to fear, and depression and loneliness no longer need to be part of our lives, for Christ has opened the door to a truly personal relationship with the Creator of the Universe, who continually and lovingly welcomes us into His presence.

Nevertheless, we have a responsibility to maintain this access, which has so graciously been given to us. When I entered that courtroom, I had a loving, caring mediator in part because I had been open and honest with her before I ever went to court. I had confessed my wrongdoing, told her the whole story, and already done what I could to set things right. In order for my parents to honestly represent me, I needed an honest relationship with them in which their love and openness were matched by my own.

Through Christ's death, God demonstrated His desire to have more than just a better system of appeasement for sin. He revealed that He wanted a true relationship with humanity, a restoration of the kind of communion He had with Adam and Eve in the Garden of Eden. Heb-

rews 10 says, "Therefore, brothers, since we have confidence to enter the most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart . . ." (vv. 19-22; NIV).

A two-way relationship

The writer of Hebrews proclaims the same simple truth I learned as a teenager, that a true relationship must go both ways. Christ opened a new way for us to the Father, but we must be open if this new relationship is to have personal significance.

Hebrews 10 continues by saying that this new relationship of openness carries with it corporate responsibilities as well. The hope we have received must be shared with other believers in regular times of meeting together. And we are to regularly encourage one another to good works because of the thankfulness that fills our hearts because of this new friendship with God.

God has shown us clearly through the torn curtain that He desires a relationship with us not only as a people or a church, but as individuals. In this Easter season we are reminded of the tremendous cost of our salvation and that through His great sacrifice, Christ has opened the way for us to have a personal relationship with God. But have we chosen to close the curtain, to reject the kind of open relationship with God that He desires? Have we permitted unconfessed sin, selfish pride, or perhaps even neglect to raise new curtains of division — curtains not of God's design or intent but the result of our own unwillingness to allow God open access to us?

Easter is a time of remembrance. But the meaning of Christ's sacrifice and the nearness to God His sacrifice makes possible must be lived by each of us in our daily lives. Daily we choose whether the curtain opened by the blood of Christ to all who believe in Him remains open to us individually. Through our heartfelt confession, true intercession, and faithful dedication to study, worship, and the ministry of encouragement, we can enjoy daily the eternal truth of the torn curtain. [†]

A Firsthand Look At Brethren Missions

By Shirley Black

Last fall (from October 26 to December 5) Shirley Black accompanied her husband, Rev. James R. Black, Executive Director of the Missionary Board of the Brethren Church, on his administrative visit to Brethren Mission work in India and Malaysia. In the following article she shares highlights from that trip.

FRUSTRATION, joy, anxiety, humility — these are just a few of the emotions I experienced as I traveled in India and Malaysia with my husband Jim.

Arriving in Bombay, I was overwhelmed by the sights, the smells, and the sounds I encountered. So many people and so much poverty!

I felt frustration as young children would thrust their hands in the car window, begging for a coin. Mothers with babies also begged for coins. It gave me such a helpless feeling: I wanted to be able to give to all of them but knew that it is impossible. Those to whom I did give a coin were very pleased — even though the coin was worth only a penny or two.

It was with much joy that we met Nirmala and Prasanth Kumar at the airport in Bombay. How excited we were to see them! We got through customs without major problems and were soon settled in our hotel for some rest before looking over the city.

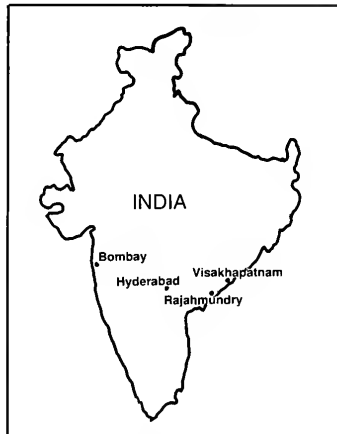
I got sick the very next day. We discovered that the bottled water in the refrigerator was not "bottled mineral water," but probably just regular drinking water from the hotel. So we had to start asking for water in sealed bottles. We began taking the medicine we had brought with us, and soon we felt well enough to do some sightseeing in Bombay. I found it interesting seeing the various places along the streets where all kinds of food, cloth-

ing, etc., were being sold. The people of India are hard-working people. The women work as hard as the men, as do the children.

We continued our trip by air to Hyderabad for the inauguration of the new church there. We also visited the Sewing School, where I was asked to hand out sewing packets to the students. They were so pleased with these! If your W.M.S. group makes up these packets or sends anything to put into them, you are helping many women learn how to sew and are enabling them to help provide for their families.

I was amazed at the number of people we saw wherever we went. They were fascinated with me and wanted to touch me. Most had never seen a white woman.

While inside the church building, the people remove their shoes. Since the Indian women wear long saris, my dresses fascinated them. They also giggled and pointed to my feet; I was wearing pantyhose — something they had never seen. I, on the other hand, was fascinated by their saris,



which were all so beautiful and colorful. I was amazed that no two were alike.

The people in the Brethren churches of India are praying people who believe in the power of prayer. They would ask Jim and me to pray for them and wait in long lines to have us place our hands on them

Shirley Black surrounded by a group of young people who attended a Christian festival held by the Brethren Church in Visakhapatnam.



“The beautiful children at the Boys Orphanage in India; the ladies at the sewing schools; the children at the churches in Johor Baru and Penang; the Chews; the Lois; the Kumars; I miss them all.”

and pray for them. They kissed our hands and many even got on their knees and kissed our feet. I was greatly humbled by the experience. The Indians are a very kind and courteous people.

The Kumars work very hard trying to reach the people of India. We spent eight days in their home, and I learned to know their three children — Shanti, Sunita, and Sudhir. They are lovely children whom I learned to love very much.

The children and I had some nice talks together. I talked with the two girls, Shanti and Sunita, about the college they are attending and about the Indian custom of parents choosing a husband for their daughters.

Sudhir is much like his father. And like his father, he works very hard at all of the churches and in the villages. He will make a fine pastor some day. I would love to have the children come to the U.S. so that you all could meet them.

Nirmala eased my anxiety about eating Indian food. What a fantastic cook she is! Prasanth confided that Nirmala “experimented” on us. She used recipes she brought back from the U.S. In any case, she fed us great meals every day. Needless to say, we didn’t lose any weight.

We visited many villages while in India. One such experience was a lit-

tle scary. It happened in a village way back from the main road. In fact, we had to walk part of the way to the village because our car could not make it along the narrow paths.

During the service in this village, while Prasanth was preaching, a rat ran across my foot and under my chair! I surprised myself; I didn’t scream — just lifted my feet and sat very still. I prayed that the rat had run out of the prayer hut and was not waiting under my chair to scare me again.

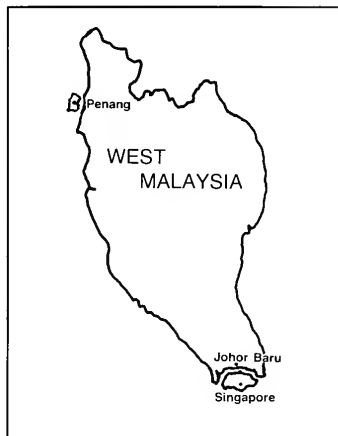
It was with sad hearts that we left Nirmala, the children, and the pastors and workers in Visakhapatnam. Prasanth accompanied us to Madras, where he saw us off at the airport. We miss them all very much.

On to Malaysia

We arrived in Singapore for a couple of days rest before going on to Malaysia. We spent our 32nd wedding anniversary in Singapore.

David and Jenny Loi met us there and drove us to Johor Baru, where we got settled in our hotel. Again I was amazed by the number of people and the traffic. I soon got acquainted with the Lois’ children, Stephen and Rebecca. They made me homesick to see my grandchildren, Matthew and Nathan.

We had dinner in the Loi home



and a lovely visit with them. They also took us out to eat, and we had a typical Chinese meal. I learned to taste many new things. (Notice, I said “learned to taste,” not “learned to like”!) Jim did very well at eating with chopsticks; I asked for a fork.

On Sunday the church in Johor Baru had a dinner for us and an anniversary cake. We had such a nice time talking with them. The young people asked numerous questions about our family and about the U.S.

The weather in both India and Malaysia was quite warm (about 90 degrees most of the time). We did a lot of walking and sightseeing.

David and Jenny try very hard not to get discouraged with the work in Johor Baru. Most gatherings are illegal. The Brethren Church has not been recognized by the government as a Christian denomination, which adds to the difficulty. But the Lois continue to witness in spite of the difficulties.

We had a children’s meeting on Saturday, which was well-attended. I told the children the story of the feeding of the 5,000.

After our time with the Lois, we flew to Penang to visit with David and Lily Chew and their two children, Jonathan and Lucy. There are

(continued on page 9)



Jim and Shirley Black spent Thanksgiving Day in Penang, where they ate dinner with David Chew (l.) and David Loi (taking the picture) at a Kentucky Fried Chicken restaurant.

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

Does The Brethren Church Need New Churches?

By Moderator Dale R. Stoffer

FORGIVE ME if I write a rather biased article! I am a home missions pastor and have just recently begun working as a consultant for the Missionary Board to aid districts in their efforts to plant new churches. When it comes to church planting, therefore, I have a definite viewpoint.

Why plant churches?

In case the need for planting churches is not obvious to all, let me give a number of reasons why it is so important. I will not go into detail (if you have an hour, I can), but will simply state the reasons. Church planting fosters more evangelism; church planting builds denominational identity; church planting can conserve members; church planting is a healthy stimulant to the whole church; planting churches is necessary because we don't have enough (America is the seventh largest mission field in the world).

Perhaps you accept the idea that church planting is necessary, but question why The Brethren Church should be involved. After all, doesn't The Brethren Church face a number of serious drawbacks when it comes to starting new churches — our size, the rural and small-town composition of the denomination, our lack of leadership trained in starting new works, our limited resources? These questions are justified and deserve an answer.

The main reasons we **must** be involved in church planting are the following: our size, the rural and small-town composition of the denomination, our lack of leadership trained in starting new works, and our limited resources. Sound familiar? The very reasons which can be raised against church planting are the most crucial reasons why we cannot be negligent in this work. For in every case, the solution to these problems is to be found in planting new congregations.

I am encouraged that the Brethren have shown a concern for church extension. Though in the last few years we have had a lull in the establishing of new congregations, four districts are now actively engaged in church-planting efforts.

Several crucial needs

The church-planting work of The Brethren Church faces several crucial needs. First, we must undergird our outreach efforts with prayer, for this ministry places a greater demand on the pastor, his family, and the fledgling congregation than most others.

Second, church planting requires mature, visionary, persevering leaders, both lay and pastoral. We need to pray that the Lord would raise up such leadership. (Here again, recruitment of promising young people for pastoral and missionary service is vital.) I would also challenge lay

people to consider the tentmaker ministry, in which mature Christian families relocate and find employment in the vicinity of a new mission work in order to provide much-needed leadership for the work. (For information, write the Missionary Board).

A third area of need is financial. The cost of land and buildings in the newer growth areas of our country has escalated greatly during the last ten years. In most cases, a new congregation can plan on spending a minimum of \$250,000 to \$300,000 to purchase land and build a modest first unit. The only way a young congregation can afford this is with substantial help.

The Missionary Board has a program specially designed for this purpose — the Growth Partner Club. Every member of The Brethren Church should be a member of this club. Presently around 500 people give approximately \$13,000 per call (there are two calls per year). But think what could be accomplished if 1,000 or 2,000 or 5,000 Brethren responded to each call! I urge you to get involved!

Loan excess funds

Another way to aid church-planting efforts is for established congregations to loan excess funds to the Missionary Board for use when a mission congregation purchases land or builds. How much better to put the Lord's money to work building new congregations rather than building the banking industry. I would also challenge churches to consider making their funds available at a reduced interest rate — or at no interest. (Remember that in the Old Testament an Israelite was not to charge interest on loans made to fellow Israelites — Ex. 22:25). A further idea that every district should consider adopting (several already have) is that all funds received from the sale of closed churches be put back into new church work, preferably purchase of land.

Let me throw out a few other suggestions for congregations and districts considering involvement in church planting. If we would plant churches closer to our existing works (within an hour's drive), we could make use of personnel re-

sources in those churches. One or several churches could "loan" Sunday school teachers and musicians for a year or so until leaders in the new community could take over. In

addition, a church might consider hiring an associate whose responsibilities would include aiding the new church until a pastor was hired (or until he could become the pastor).

Does The Brethren Church need new churches? I trust an unbiased as well as a biased response would be: "Yes, because our future depends on it!" [†]

A Firsthand Look

(continued from page 7)

many young people in the church in Penang, and we went on a picnic with them at a place on the Indian Ocean. It was such a beautiful day that I rolled up my slacks and waded in the ocean.

The young people's service at Penang was well-attended. The young people are very easy to talk with and show great interest in the U.S. and in Ashland College. They are also most eager to talk about their country and their beliefs.

The church people in Penang also had a party for us and an anniversary cake. We were sorry to leave them as well.

Both Johor Baru and Penang are beautiful cities. The people were very friendly to us. David Chew and David Loi took us to many beautiful temples and parks. I even rode a cable car up Penang Hill (over 1,000 feet up). We took many photos and would love to share them with you.

Return to the U.S.

It was soon time to fly back to Singapore in preparation for our return to the U.S. En route to the States, we had a two-day stop in Hong Kong. (Ladies, it was great; shopping centers in every direction!) Then we stopped in Hawaii for two days before flying to Cleveland, where we were greeted by our daughter Barbi and her fiancé; son

Jim and his wife Susie and our grandsons, Matthew and Nathan (holding a banner that said, "Welcome home, Grandma and Grandpa"). What a welcome sight! Of course, there was snow on the ground, but after six weeks of hot, humid weather, I didn't mind.

When we drove into Ashland, the town looked empty, after being in extremely crowded areas for six weeks. But I love the quietness.

At home in Ashland I was soon back into the "swing of things." But I will never forget the experiences I had, the friends I made, and the

beautiful sights I saw. As I travel to churches with Jim and view the video of the things we saw and did on our trip, tears come to my eyes. The beautiful children at the Boys Orphanage in India; the ladies at the sewing schools; the children at the churches in Johor Baru and Penang; the Chews; the Loises; the Kumars; I miss them all.

If any of you would like to know ways you

can help with our mission work in India and Malaysia, please let me know. I am sure that I can give you some suggestions.

I do thank each of you for your prayers while we were away. I could feel them when I became ill, experienced some homesickness, and on the many airplane flights (I am not thrilled with flying). With your prayers for me, I managed very well. Thank you again, and may God bless each of you who had any part in helping to make it possible for me to take this trip. I will never forget the people I met. [†]

The Easter Message

No more manger, no more star,
No more angels to tell afar.
No more cradle, no more hay,
No more wise men to seek "the Way."

INSTEAD

A meal to prepare, a garden to repair,
A court to face, in all ways unfair.
A crown to wear, a cross to bear,
A grave to face. His own? Not there.

BUT WAIT!

An angel! The stone's rolled away!
The grave clothes all laid in perfect array.
He's not here! He's risen, my friend,
Just as He said just before the end.
Now, go tell the rest, the disciples, the world,
Salvation has come; its banner's unfurled.
To those who believe, those who receive,
God's own freewill gift to you He will leave.

— LaVonne Hutcheson, Kingsley, Iowa



Pontius' Puddle

IN A STARVING
WORLD, HOW CAN
YOU JUSTIFY
BEING FAT?



GEE, I'D LIKE TO SPLURGE
FOR EXPENSIVE AEROBIC
LESSONS, LOW-CALORIE DIETS
AND DESIGNER SWEATS LIKE
YOURS, BUT I'VE PLEDGED
TOO MUCH OF MY INCOME
FOR Famine RELIEF!



WHEN SOMEONE SPOTS
A MOTE IN YOUR EYE,
THE BEST POLICY IS
TO TALK SOFTLY
AND CARRY A
BIG BEAM.



BRETHREN WORLD RELIEF

. . . Church Responses

How? Where? Why? What?

WHY?? Why do we give to World Relief Corporation? Why do we include this organization in our annual church budget? Why do we have WMS garage sales and monthly offerings for WRC? Why do we have church dinners with donations going to WRC and "skip-a-lunch/feed-a-bunch" banks and special gifts?

We have been — and are — blessed. But there are mothers, fathers, and children just like us in some parts of the world who wonder when, or if, they will ever eat again. The same thing *could* happen to us! How would we feel if we were starving and knew there were people in the world who were also suffering — but from the effects of having too much to eat. I'm sure we would like to suggest that if they shared their abundance with us, it could be an answer to both our problems. So we are in a position (Thank You, Lord!) to share — to give "a cup of cold water" in Jesus' name.

How can we do this?

Many agencies collect funds to provide for people in need. But we want to know that they are reliable and that our gifts are used efficiently and honestly. World Relief Corporation is the relief, development, and refugee service arm of the National Association of Evangelicals. It is currently involved with projects in 25 countries of the world. This is the agency to which our denomination has suggested that we contribute.

Rev. Marlin McCann's report and slides of his first-hand observations from his trip to several African countries with WRC were a real encouragement to us. We have also read articles in our *EVANGELIST* as well as in other Christian periodicals telling of WRC's in-

volvement. Our people appreciate knowing that part of their offerings are being used to help those in need. We pray that the Lord will continue to give WRC the wisdom to use these gifts effectively, to do the best job possible.

All Brethren congregations may not feel led to give to WRC. Some may choose to send offerings to

other areas of need. Let's just continue to seek the Lord's direction to know **HOW**, **WHERE**, **WHY**, and **WHAT** He would have us do, individually and as a body. We *are* doing it. But we can do even better, can't we?

Brighton Chapel, Ind.,
First Brethren Church
Rev. and Mrs. John Long

Faithful Stewardship

BRETHREN can do something about world hunger, famine, and poverty. They can share their blessings through World Relief. This is the message that must be said repeatedly, in various ways, throughout the year. In the South Bend First Brethren Church, World Relief giving isn't placed in the annual budget. The Holy Spirit reminds individuals that "to whom much is given, much is required." People are given many different opportunities to share God's blessings with others throughout the year.

The excellent Easter and Thanksgiving promotions provided by World Relief were used in 1987. The soup can banks proved to be an innovative idea that people really appreciated. A "soup supper" for World Relief was held, and one of the newest WRC films, *Cross Fire*, was shown.

It helps to constantly remind people that they are making a difference and that they are God's instruments to help starving people around the world. In addition to the seasonal emphasis, some members of the congregation give monthly to World Relief. This is to be encouraged because God will bless them for their vision. Sunday school classes, youth groups, and auxiliaries should be encouraged to

conduct projects for World Relief.

An objection sometimes heard is that churches need to help the local poor. Fine, encourage that too. Last year the South Bend Deacon Fund helped 44 families in various ways (with over \$1,400). The congregation also helped replace a member's household goods that were destroyed by fire. The congregation also provides food for our local rescue mission.

God blesses the faithful stewardship of His people. If Christians don't share what they have with the poor and starving and homeless, who will? The Lord holds Christians accountable (Matthew 25). True Christianity (James 1:27) is helping the helpless in Jesus' name, and there is great joy and blessing in doing that! The blessings of sharing with World Relief, missions, and the helpless far outweigh the cost. God knows who cares! South Bend First Brethren Church tries to demonstrate in word and deed that they are "People Who Care"!

South Bend, Ind.,
First Brethren Church
Rev. Larry Baker

Editor's note: The Brighton Chapel and South Bend congregations were the top two Brethren churches in giving to World Relief in 1987.

BRETHREN WORLD RELIEF

... Domestic Disaster/Child Care

Let Us Be Brethren and SERVE

IT HAS HAPPENED again. For the third time it has happened. What has happened each time is the rekindling of a call to committed servanthood.

Two years ago was my first experience at the Disaster Response workshop. I reported to you in the April issue of the *EVANGELIST* that year the blessing I received as I heard story after story of the wages of servanthood. Then last year, my experience was just as exciting. I reported to you in the April 1987 *EVANGELIST* a rationale for getting out of the pew and into a practicing faith that meets the needs of people. So, as it happened again this year, I report to you that I am challenged to send out this message to The Brethren Church: Let us be Brethren and serve our Lord and Savior Jesus Christ and humanity by being prepared to respond to needs. Said another way: Fruit-bearing leads to a fulfilling Christian experience.

What follows are two specific ways in which to serve. The first is the Disaster Response and the second is the Cooperative Disaster Child Care Program.

I must say from the outset that both of these programs were developed by the Church of the Brethren. Given our limited resources as a denomination, we should consider it a privilege that we are being asked and encouraged to participate in these established, marvelously-run ministries.

The purpose of Disaster Response is to serve the needs of people following disasters. The primary response has been volunteers who assist in the clean-up process (the short-term response) and who help rebuild homes (the long-term response).

A volunteer works for a short

time aiding disaster victims as they try to recover physically, emotionally, and spiritually. Skilled and semi-skilled volunteers certainly are needed for long-term rebuilding efforts. Other volunteers are needed to prepare meals, to provide transportation, to serve as caseworkers, to offer medical assistance . . . and the list goes on. Expenses, meals, and lodging are cared for while the volunteer is on a project.

Special agreements with the national Red Cross and with Federal disaster agencies have enhanced the church's ability to respond. The national disaster staff in New Windsor, Md., serves as liaison with these groups and others active in disaster response. But the effectiveness of the program really depends on local congregations encouraging individuals to be available. The national disaster office and a network of district coordinators organize training workshops and response efforts. Preparation

is a key to a successful response.

Approximately 40 Brethren congregations have appointed local contact persons, so our network is developing. I hope other congregations will carry through with this. If you are interested or would like to suggest a name, please do not hesitate to do so, in consultation with your pastor and/or the appropriate committee/ministry of your church.

The other possible way to serve involves the almost unnoticed victims of disasters: children. The Cooperative Disaster Child Care Program was established to care for these victims, who also are frightened, angry, and confused.

What would you do with your children if you had to wait in long lines to be processed? What would you do with your tired, displaced children as the caseworkers ask questions about your application for assistance? When the trained

(continued on page 14)



Coalinga, Calif., earthquake: outside was the safest place for child care.

BRETHREN WORLD RELIEF

. . . *Update from TOUCHING*

(WRC Monthly Newsletters)

World Relief Plants Trees

Thanks to your gifts, World Relief is helping farmers plant one million trees in Burkina Faso, Haiti, Honduras, and Thailand this year.

These reforestation projects supply needed fuel for Third World families and replenish soil farmers count on to grow food.

No one knows this better than Nicaraguan refugees now living in Honduras. When they first fled into Honduras in 1981, the refugees cut and burned down trees so they could immediately plant crops.

Farmers took a toll on thriving forests as they satisfied their demand for cropland and lumber. Without trees, the soil eroded and crop production dwindled.

Today, refugees and World Relief workers battle the wood shortage by planting trees native to the region: mahogany, cedar, laurel, and tuno. At the same time, they can continue farming.

With donor gifts, these refugees replenish forests, ensuring better crop production and fuel supplies.



Haitian farmer plants trees provided by World Relief Donors.
Photo by Cecil Cole.

Thousands in U.S. Seek Amnesty

World Relief supporters will minister to 100,000 needy people in the United States this year. We began this new ministry after Congress passed a law last fall offering amnesty to about two million aliens, most of whom entered the country illegally before 1982.

The Immigration and Naturalization Service approved World Relief to process aliens' applications for legal status. Working with nine evangelical denominations, World Relief helps applicants fill out forms and counsels them regarding their eligibility and necessary documentation, such as medical exams, fingerprints, and photos.

On May 5, when registration began, nearly 1,200 people quelled fears of deportation by entering or calling World Relief's 85 processing centers in eight major cities across the country. These people are natives of Honduras, Korea, Liberia, Mexico, Peru, the Philippines, Poland, and Thailand.

World Relief workers at the San Francisco office have already helped people gain temporary residence and work authorization. After 18 months, they will be eligible to become permanent residents and eventu-



A world relief worker counsels people wanting to know how they can live in the U.S. legally.
Photo by Ted Ericson.

ally U.S. citizens.

As a World Relief donor, you can rejoice in the spiritual counsel you help provide along with processing guidance. Counselors from local churches develop good relations with clients during interviews opening opportunities to share Christ. People already have come to the Lord through this ministry.

African Coup . . . Help To Hungry Continues

World Relief does not expect any slowdown in relief and development projects among the poor in Burkina Faso, West Africa — even though a coup toppled the government in October, killing President Thomas Sankara.

Most of our projects will continue, because they meet the needs of people at a grassroots level — something the government supports, reports World Relief's Africa Director, Dick Anderson.

African and U.S. leaders recognize the importance of World Relief's eight-year ministry to Burkina Faso, one of the world's five poorest nations. And with support, we'll be able to save lives of Africans by helping them dig wells, plant gardens, care for sick children, and train church leaders.

\$140 Saves Flood Victims Lives

They had so little. A few handtools. A couple of fishing nets. A mud hut, called home.

Then, the flood hit. Raging waters swept away everything for thousands of poverty-stricken people in Bangladesh.

About 2,400 families now are rebuilding their lives with help.

For about \$140 per family, World Relief donors are supplying tools, seeds, and fishing nets.



Flood victims replant crops using oxen and tools supplied by World Relief.

Loose Change Saves Lives

Dig into your pockets, the bottom of your purse. Do you have change left over from lunch?

Collected throughout the week, those quarters, dimes, and nickels can save lives. That's what Gary Byers learned.

Byers, his wife and two children, of Frederick, Maryland, each had \$10 a week to spend eating at McDonalds or Burger King. Clipping coupons and cutting back on food orders, the Byers saved a few dollars each week — \$30 a month!

Today, they send that money to World Relief. With it, we can feed seven destitute families in the Philippines for one week.



For \$4.60 a week, World Relief can feed a hungry Filipino family.

A Woman's Work Can Now Be Done

African women spend at least 14 hours a day doing chores. But World Relief donors lighten the heavy work load of 4,000 women in 30 villages through development programs the women design and run themselves.

Your gifts provide women in Burkina Faso, West Africa, with loans to begin sewing, weaving, raising livestock, and making ceramics.

Martine Ouedraogo used to spend all day grinding grain. With

a World Relief loan, she and other women joined a cooperative and bought a diesel grinding mill. Now the job takes minutes. Ouedraogo uses her share of the profits to buy household goods, medicine, food, and clothes for her family. And when the women repay their loan,

(continued on next page)

(continued from previous page)
that money will help others.

Six women have become Christians here in Kaba since we put in the mill, Ouedraogo explains. Mostly it was because of the testimony shown by the Christian women in the co-op.

★ In 14 villages, instructors teach women project management, health, literacy and childcare.

★ Ten donkey-drawn carts transport firewood and supplies.

★ Twelve community gardens produce fresh vegetables to feed families and sell at markets.

★ Twenty-one wells, one dam and four boreholes irrigate gardens and supply clean water.

Your support has restored dignity and hope of a better life to these once desperate women.

Many African women (like the one at the r.) no longer spend hours searching for water, because you helped dig wells in their villages.

Photo by Cecil Cole.



Domestic Diasaster/Child Care

(continued from page 11)

care-givers arrive in their blue checked smocks, the Red Cross and other Federal agencies all breathe a sigh of relief, for they know the children will be cared for, making one less area for them to cover.

The child care giver attends a 24-hour workshop, which acquaints him or her with the "kit of comfort." This kit helps children to play out their frustrations and trauma. This is so vital because children often lack the verbal skills to talk out what they have experienced. Play is the primary work of childhood. In the case of disasters, it is their way of dealing in a healthy way with this overwhelming experience.

Since 1980, 18,191 children have been cared for by 774 of these trained men and women. There is a real need to have a mix of men and women child care givers. Some children respond to one gender better than to another, even to one age group better than to another. While one child needs a grandmother figure, another may need a father figure.

For those who are interested, a Disaster Child Care Training

Millions in India Go Hungry

Experts estimate that half of India's 750 million people go to bed hungry.

World Relief helps local missionaries minister to the poorest of the poor in India.

Here's how we've helped save and rebuild lives:

March 1987: Distributed blankets to lepers in Nar-sipatnam.

April 1987: Provided clothing to widows and physically-handicapped people living in Rajahmundry slums.

May 1987: Distributed medicine, vitamins, milk, and food to mothers and children.

June 1987: Gave rice to fire accident survivors in Ethalapadu.



About 75% of the children in India don't receive the immunizations they need to survive to adulthood. Brethren relief in India helps.

Workshop will be held April 15-16 at the Huntington Church of the Brethren, 306 East Washington St., Huntington, IN 46750. The contact person is Carolyn Shumaker (telephone 219-356-6849).

Also if you desire to correspond with me, write or call Rev. Tim Garner, St. James Brethren Church, St. James, MD 21781 (church phone 301-582-3333; home phone 301-582-3238).

BRETHREN WORLD RELIEF

... 1987 Giving — \$60,604

An asterisk (*) indicates an increase over 1986. This amount includes Woman's Missionary Societies and individuals.

Florida

1986		1987	
\$ -0-	Bradenton	\$ -0-	
-0-	Bloomingdale	-0-	
10	Kissimmee	10	
337	St. Petersburg	328	
30	Sarasota	518*	
50	Town & Country	90*	
\$ 427		\$ 946*	

Southeast

\$ 307	Bethlehem	\$ 802*	
-0-	Covenant Community	-0-	
-0-	Cumberland	-0-	
-0-	Lost Creek (Drushal Mem.)	-0-	
-0-	Gatewood	-0-	
-0-	Haddix	-0-	
382	Hagerstown	804*	
-0-	Icard	15*	
-0-	Kimsey Run	-0-	
75	Liberty	75	
191	Linwood	393*	
100	Mathias	100	
1,075	Mauertown	1,033	
648	Mt. Olive	920*	
100	Oak Hill	100	
-0-	Rowdy	-0-	
2,532	St. James	1,418	
347	St. Luke	473*	
-0-	Washington	-0-	
-0-	Waterbrook	-0-	
\$5,757		\$6,133*	

Pennsylvania

\$ 905	Berlin	\$1,315*	
1,849	Brush Valley	2,043*	
-0-	Calvary	-0-	
184	Cameron	-0-	
50	Fairless Hills	122*	
114	Highland	128*	
100	Johnstown II	70	
1,214	Johnstown III	1,139	
100	Main St.	100	
926	Masontown	472	
192	Mt. Olivet	144	
-0-	Mt. Pleasant	-0-	
244	Pittsburgh	228	
20	Pleasant View	-0-	
-0-	Quiet Dell	-0-	
57	Raystown	70*	
211	Sarver	187	
300	Sergeantsville	-0-	
125	Valley (Jones Mills)	260*	

Pennsylvania continued

1986		1987	
620	Vinco	530	
1,118	Wayne Heights	1,126*	
-0-	White Dale	-0-	
\$8,329		\$7,934	

Central

\$ 400	Cerro Gordo	\$ 400	
688	Lanark	440	
1,576	Milledgeville	1,349	
4,072	Waterloo	872	
-0-	Mt. Zion	-0-	
\$6,736		\$ 3,061	

Ohio

\$ -0-	Brethren Fellowship	\$ -0-	
-0-	Columbus	-0-	
-0-	Fremont	216*	
194	Garber	201*	
762	Gratis	905*	
486	Gretna	612*	
350	Hillcrest/Dayton	125	
-0-	Louisville Bible	287*	
784	Louisville First	825*	
-0-	Medina	300*	
-0-	Newark	50*	
1,818	New Lebanon	1,948*	
250	N. Georgetown	250	
2,166	Park Street	1,666	
1,460	Pleasant Hill	1,194	
789	Smithville	1,124*	
260	Smoky Row	530*	
20	Trinity/Canton	1,195*	
-0-	Walcrest	-0-	
250	W. Alexandria	250	
520	Williamstown	311	
\$10,109		\$11,989*	

California

\$ -0-	Lathrop	\$ -0-	
1,094	Northgate	2,129*	
350	Stockton	300	
\$ 1,444		\$ 2,429*	

Indiana

\$ 572	Ardmore	\$ 620*	
5,974	Brighton Chapel	6,161*	
1,821	Bryan	2,022*	
300	Burlington	500*	
48	Carmel	-0-	
-0-	Center Chapel	-0-	

Indiana continued

1986		1987	
100	College Corner	100	
198	Corinth	276*	
365	County Line	81	
70	Denver	15	
244	Dutchtown	114	
114	Elkhart	581*	
255	Flora	130	
583	Goshen	40	
126	Huntington	84	
1,567	Jefferson	1,896*	
-0-	Kokomo	18*	
-0-	Loree	341*	
-0-	Matteson	-0-	
10	Meadow Crest	40*	
-0-	Mexico	205*	
572	Milford	467	
-0-	Mishawaka	-0-	
861	Muncie	623	
1,036	Nappanee	1,489*	
366	New Paris	382*	
1,032	North Liberty	498	
1,244	Manchester	1,119	
-0-	Oakville	-0-	
170	Peru	284*	
50	Roann	-0-	
388	Roanoke	419*	
1,395	South Bend	2,157*	
-0-	Teegarden	200*	
-0-	Tiosa	-0-	
77	Wabash	-0-	
658	Warsaw	802*	
-0-	Winding Waters	-0-	
\$20,196		\$21,664	

Midwest

-0-	Carleton	-0-	
-0-	Cheyenne	-0-	
563	Derby	156	
-0-	Falls City	-0-	
-0-	Ft. Scott	50*	
147	Mulvane	222*	
\$ 710		\$ 428	

Southwest

\$ 218	Northwest Chapel	\$ 852*	
220	Tucson	351*	
-0-	Sunrise Community	-0-	
\$ 438		\$ 1,203	
	Total	\$55,787	

Other

\$ 4,412	Individuals	\$ 4,056	
	Quilt	761	
	Grand Total	\$60,604	

\$53,000 was sent to World Relief Corporation of the National Association of Evangelicals.*

*See page 3 for special note.

Send offerings to:

**Brethren World Relief
Rev. Ronald L. Waters
P.O. Box 246
Burlington, IN 46915**

TOP CHURCHES (over \$1,500)

1. Brighton Chapel	\$ 6,161	4. Bryan	\$ 2,022
2. South Bend	2,157	5. New Lebanon	1,948
3. Northgate	2,129	7. Jefferson	1,896
4. Brush Valley	2,043	8. Park Street	1,666

"Ye Are My Witnesses . . ." is Theme Of Florida District Conference

St. Petersburg, Fla. — "Ye are my witnesses, saith the Lord, and my servant whom I have chosen . . ." (Isaiah 43:10) was the theme of the eleventh annual conference of the Florida District of Brethren Churches, held March 6 at the St. Petersburg Church of the Brethren and hosted by Brethren House.

The afternoon session included congregational singing; words of welcome from District Co-ordinator Charles F. Ankney and host pastor Phil Lersch; devotions by Berwyn Oltman, pastor of the Church of the Brethren; reports

by Brethren national boards and ministries, and a business session.

Elections resulted in the following officers for 1988-89; co-ordinator elect—Rev. Russell Gordon; secretary—Helen McConahay; treasurer—Paul Yoder; women's representative—Vickie Betancourt; men's representative—Andy Episcopo; and ministerial representative—Rev. Kenneth Solomon. Mrs. Donna Ru Lon, the 1987-88 co-ordinator elect, is the new district co-ordinator.

Other business included reports from the district ministries. The con-

ference approved a recommendation by the Ministry of Missions/Outreach that its \$250 allocations for 1987 and 1988 be designated for the Town and Country Church for its new addition.

Pastor Dale Ru Lon reported that this addition is under roof and partitions are in place. The heating, air conditioning, electricity, and plumbing need to be installed and inspected. Changing building codes in the county have delayed the progress, as has lack of funds. He reported that \$6,000 is needed to complete the addition.

Arthur Tinkel, Bible teacher of the class at Intercession City, Fla., reported that the group no longer wants to be considered a Home Mission class. Conference delegates approved motions to withdraw their designation as a class and to donate money turned in to the district by the class (approximately \$1,140) to the building fund of the Town and Country Church.

The evening worship service of the conference included special music by a trio (Gayle Marquette, Jan Marquette, and Ginny Beeman) from the Sarasota Church, installation of the 1988-89 officers, and a message entitled "Choose Whom You Will Serve" by General Conference Moderator Dale R. Stoffer.

The 1989 District Conference is scheduled for March 11 at the Bradenton Brethren Church.

— reported by Helen McConahay,
District secretary

Skeldons Find Trip to Israel A Time to Learn and to Grow

Oak Hill, W. Va. — Rev. and Mrs. William Skeldon and their daughter-in-law, Jane Skeldon, spent February 14-23 in the Holy Land vacationing, learning, and growing in their spiritual experience.

The three Skeldons gave a report of

clined taking a boat ride on the Sea of Galilee, with the boat stopping so that a worship service could be held; Jane's baptism in the Jordan River; and climbing Masada, the symbol of Jewish resistance to Roman oppression.

This was Pastor Skeldon's fifth visit to Israel, his wife's fourth, but the first for daughter-in-law Jane. Pastor Skeldon said that he will take the trip as long as he has someone to go with him. He said that it is like reading the Bible — there's always something new to see and learn.

— reported by R. Rogusky,
corresponding secretary



The Skeldons off for Israel

their trip on Sunday evening, February 28, to the Oak Hill First Brethren congregation, which Rev. Skeldon pastors. The Skeldons noted that despite the news of riots and conflict in Israel, they felt quite safe there. The only indications of protest they saw were that Arab shopkeepers closed their shops except for three hours a day and also kept their children out of school. They saw many instances of Jews and Arabs co-existing peacefully.

Mrs. Skeldon told about looking out over Jerusalem from their hotel on the Mt. of Olives and watching the sunrise. She said that seeing the sun's rays turn the rocks to colors of rose, white, and beige was an indescribable experience.

Other highlights of the visit in-

Rev. Weston Ellis Installed As Pastor of Hillcrest Church

Dayton, Ohio — Rev. Weston Ellis was installed February 18 as pastor of the Hillcrest Brethren Church.

Rev. Ellis is a 1975 graduate of Ashland Theological Seminary and pastored the Oakville, Ind., First Brethren Church from 1975 until January of this year. He and his wife Sally have two adult daughters.

Rev. John Brownsberger, a former pastor of the Hillcrest congregation, performed the installation service. He was assisted by Deacon Mark Flory, who read the charge to the congregation. Rev. Brownsberger's sermon was entitled "Invitation to a Party."

Special music was provided by Annette Carter, who sang, "I Shall Not Pass This Way Again," and by trumpeter Louis Walborn, who played, "Holy, Holy, Holy."

The Hillcrest congregation celebrated the Ellis's arrival in Dayton



Rev. John Brownsberger lays hands on Pastor and Mrs. Wes Ellis, consecrating them for service at the Hillcrest Brethren Church.

Photo by Doug Aldstadt.

with a carry-in fellowship dinner following the installation service.

23 Crusaders, One Intern to Serve In Brethren Churches This Summer

Ashland, Ohio — Twenty-three Brethren young people have been chosen to serve as Summer Crusaders and one as a church intern this summer, according to the National Board of Christian Education.

The 23 Crusaders have been divided into four teams — two education teams, one camp/education team, and a music team.

The Ed I team will be captained by Ryan Gordon, a third-year crusader from Bradenton, Fla. Fourth-year veteran Michael Evans of Lathrop, Calif., and second-year veteran Mark Ray of Milford, Ind., along with first-year crusaders Jennifer Emerick of Berlin, Pa., and Kimberly Wilkins of Tucson, Ariz., complete the team.

Rebecca Williams, a third-year crusader from Sarasota, Fla., will captain the Ed II team. The rest of the team, all first-year crusaders, are Brent Grimm, Milford, Ind.; Traci Hobgood, Lathrop, Calif.; Eric Bargerhuff, Mexico, Ind.; and Kim Marie Smith, Tucson, Ariz.

Jean Moe, a fifth-year crusader from Sarasota, Fla., will captain the Camp/Ed team. She will be assisted by second-year crusaders Kimberly Miller of Sarasota, Fla., and Eric Schave of Milledgeville, Ill. New crusaders on this team will be Robert Wilson of Tucson (Northwest Chapel), Ariz., and Dawn Kidd of Harrisonburg (Bethlehem Brethren Church), Va.

David Webb, a fourth-year crusader from South Bend (Ardmore Brethren Church), Ind., will captain the music team, with assistance from Jennifer Moorehead of Muncie, Ind., who will serve as music captain. Second-year veterans Beth Naff of Woodstock (St. Luke Brethren Church), Va., and Kimberly Wagoner of Elkhart, Ind., as well as first year crusaders Kurt Stout, Burlington, Ind.; Lynne Burkey, Ashland (Park Street Brethren Church), Ohio; Rebecca Iaccino, Lathrop, Calif.; and John Howenstine, Canton (Trinity Brethren Church), Ohio, complete the team.

Dominique Hutchison, who has

served four years as a Summer Crusader, will serve this year as a church staff intern at the First Brethren Church of Tucson, Ariz.

All of the teams will meet April 9 in Ashland for INTRO DAY. They will choose team names, look at summer itineraries, have pictures taken, and work through team assignments. Orientation will begin with captains' training on June 9-10, followed by a week of intensive training for all team members from June 11-18. The term of service will begin June 18.

Bryan G. Karchner Joins Staff Of Jefferson Brethren Church

Goshen, Ind. — Bryan G. Karchner was added to the pastoral staff of the Jefferson Brethren church February 1



to serve primarily in the areas of children and youth ministries and counseling.

Karchner is a graduate of Ashland Theological Seminary, having received an M.A. degree in pastoral

psychology and counseling in 1986 and having completed his master of divinity degree in 1987. While in seminary he served as youth pastor for the First Presbyterian Church of Mansfield, Ohio, and as a resident counselor for Choice Place, a group home for delinquent teenagers.

Prior to attending seminary, Karchner received his B.S. degree in education from Millersville State College of Millersville, Pa., and taught industrial arts at Northwestern Lehigh Junior/Senior High School in New Tripoli, Pa.

Karchner is engaged to marry Linda A. Clifton, also an Ashland Theological Seminary graduate. Ms. Clifton received her M.A. degree in pastoral psychology and counseling from ATS in May 1986, and currently works at Touchstone, a group home for delinquent boys. At Touchstone she developed a day treatment program, of which she is the coordinator. Following their May wedding, Ms. Clifton will join her husband at Jefferson and seek work as a counselor.

— reported by Sandy Vance

Cheyenne Member Helen Garber Honored on Her 100th Birthday

Cheyenne, Wyo. — Helen Gasset Garber, a member of the Cheyenne Brethren Church and widow of the founding pastor of that congregation, was honored in February on the occasion of her 100th birthday.

Mrs. Garber's children and grandchildren hosted a reception for her on February 13 (her actual birthday) at Little America. More than 100 family members and friends attended the reception.



Helen Gasset Garber (birthday) at Little America. More than 100 family members and friends attended the reception.

On February 28th the members of the Cheyenne Brethren Church honored Mrs. Garber (whom they affectionately call "Grandma") during their morning worship hour. A feature of this service was a historical sketch of

Mrs. Garber's life written by her stepdaughter, Florence White, and read by several people of the congregation.

Helen was born and raised in Leon, Iowa, the daughter of John and Mary Bouman. On July 16, 1904, she married Walter Gasset, and they were the parents of five children, three of whom are still living. Helen and Leon lived in Decatur County, Iowa, until 1910, when they moved to Wyoming to homestead 17 miles northwest of Cheyenne.

Following her first husband's death, Helen married Pastor Frank Garber in January 1950 and moved from her ranch to Cheyenne, where she still lives. She took on the duties of a pastor's wife, making calls with her husband and sitting up with the sick. She also taught a girls' Sunday school class, played the piano and organ, and served for many years as camp cook. In fact, she was famous for her good cooking and could always be counted on to bring a full basket or two to any church dinner.

When she was 95 she opened her home for a women's Bible study so that women of the church could gather to study and pray. Now, at age 100, she continues to faithfully give of her means, her love, and her prayers.

— reported by Alice M. Tharp

From
The



Grape
Vine

Rev. St. Clair Benshoff has been asked to serve as interim pastor of the Sarasota, Fla., First Brethren Church, following the retirement of Dr. J.D. Hamel. Rev. Benshoff will begin serving the church on Sunday, May 8, and continue until the church secures its next pastor.

The following members of the Hagerstown, Md., First Brethren Church read through the Bible in 1987: Helen Sweeney, Evelyn King, Tom Keberly, Pat Swain, Rev. Bruce Shanholtz, Beulah Lowman, JoAnn Hendershot, Edith Cushen, Ethel Geaslen, and Mary Cushen.

Dr. Harold Barnett, pastor of the Hagerstown First Brethren Church, was invited to and attended a Reagan Administration Executive Forum on January 19 at Constitution Hall. The President and his Cabinet were present, as well as members of Congress. According to Dr. Barnett, it was a once-in-a-lifetime experience.

Rev. Curt Nies recently became pastor of the First Brethren Church of Falls City, Nebr. Rev. Nies received his ordination from the Assemblies of God and pastored the Assembly of God in Falls City before accepting a call to the Falls City First Brethren Church. Pastor Nies and his wife Marsha have three children, Jonathan (7), Candace (2½), and Nathan, born January 14.

Mrs. Ruth DeLozier, a longtime member of the Ashland Park Street Brethren Church, has published her second book of poetry. Entitled *God's Gift to Me*, the book is an assortment of Christian poems separated into seven categories. Mrs. DeLozier's first book, *God Guided My Thoughts*, was published 12 years ago. *God's Gift to Me* is available from The Carpenter's Shop in Ashland or from the author for \$5.00.

The Marion, Ind., Brethren Church disbanded in October 1987.

The Men and Boys Spring Rally, sponsored by the Penna. Dist. Laymen, will be held May 20-21 at Camp Peniel.

Pleasant View Church Holds 24-hr. Prayer Vigil and Fast

Vandergrift, Pa. — A 24-hour prayer vigil and fast was held March 4-5 at the Pleasant View Brethren Church.

The prayer vigil and fast was the idea of the church leaders, who felt a need for an all-out effort to get members involved in prayer for one another and for the needs of the world.

Approximately 35 members of the church and Sunday school met Friday evening, March 4, for a light supper of homemade soups. The meal was followed by a half-hour service led by Pastor Keith Hensley and John Lynch, in preparation for the prayer vigil and fast.

The 24-hour vigil had been divided into six 4-hour segments. Each of the youth/adult Sunday school classes was responsible for arranging for class members to pray during one of the four-hour periods.

At least 50 people took part in the prayer vigil. Fasting was done on a voluntary basis. Everyone who took part agreed that it was a very special time of spiritual strengthening and of drawing closer to the Lord and to one another.

Home Mission Pastor Speaks At Warsaw W.M.S. Service

Warsaw, Ind. — Rev. James Miller, pastor of the Carmel, Ind., Brethren Church, was the guest speaker for the W.M.S. public service held Sunday evening, February 28, at the Warsaw First Brethren Church.

Rev. Miller spoke enthusiastically of the progress being made on the construction of the initial building of the Carmel Church, which is a Brethren Home Mission congregation. He said that the congregation, which currently meets in a public library, is eagerly looking forward to the completion of the building, hopefully by May 1.

Pastor Miller noted that many families and individuals have responded to telephone calls and personal visits inviting them to participate in the church services. He expects that more will attend when the services are held in the new building.

Rev. Miller asked that Brethren continue to pray for and support the congregation as it seeks to reach those in the community seeking salvation and fellowship.

— reported by Gladys Huffer
W.M.S. corresponding secretary

In Memory

Robert E. Kline, 88, March 11. Member of the Hillcrest Brethren Church for 65 years; served as church organist and music director for several years. Services by Pastor Wes Ellis.

Matthew Daniel Leistner, March 10. Infant son of Dan and Kathie Leistner, members of the Pleasant Hill First Brethren Church. Services by Pastor Robert Westfall.

Glenn Schellhouse, 84, February 26. Member of the Pleasant Hill First Brethren Church for 66 years. Services by Pastor Robert Westfall.

Edward Stillwagon, 70, February 24. Member of the Masontown Brethren Church since 1928. Services by Pastor Russell King and Rev. Carl Opel.

Laura Mae Garner, 89, February 17. Charter member of the Mishawaka Brethren Church which she served as a Sunday school teacher. Services by Rev. James Campbell.

William Walgamuth, 61, February 16. Member of the Warsaw First Brethren Church. Services by Rev. Claude Stogsdill.

Josephine E. Wolford, 72, February 7. Member of the Williamstown Brethren Church since 1930; served as treasurer and Sunday school teacher. Services by Rev. St. Clair Benshoff, assisted by Pastor Keith Stuart.

Lee M. Carey, 83, January 27. Member of the Pleasant Hill First Brethren Church for 69 years, and served for many years on

the trustee board. Services by Pastor Robert Westfall.

Abraham "Abe" C. Glessner, 82, December 30, 1987. Member of the Waterloo First Brethren Church since 1919. He served in many capacities, including as moderator, deacon, and financial secretary; as Sunday school superintendent, teacher, secretary, and treasurer; on various committees; and also sang in the church choir for over 50 years. In addition, he was a member of the Central District Mission Board, which he served as secretary and treasurer. As a member of that board he assisted in the establishment of a mission church in Cedar Falls, Iowa. Services by Pastor Lynn Mercer.

Goldenaires

Mr. and Mrs. Clifford Graft, 50th, April 30. Members of the Loree First Brethren Church.

Weddings

Dana Koehler to Jon Burt, February 27, at the Pleasant Hill First Brethren Church; Pastor Robert Westfall officiating. Groom a member of the Pleasant Hill First Brethren Church.

Membership Growth

Williamstown: 2 by baptism

Waterloo: 2 by baptism, 2 by transfer

Walcrest: 2 by baptism, 1 by transfer, 7 by reaffirmation of faith and former baptism

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

JESUS IS ALIVE

This is the month of a very special day — Easter. Easter is the time when we remember Jesus' death and resurrection. Do you know what resurrection means? It means "come back to life." Since Jesus is God's Son, He could come back to life after He died.

Jesus was with His friends for 40 days after His resurrection. Then one day He and His friends were on a mountaintop. Jesus began to slowly rise from the earth. Up and up and up He went until a cloud hid Him from the people.

An angel appeared who said, "Jesus has gone into heaven. Someday He will come back."

Christians believe Jesus will return. We call it the Second Coming. We believe He will come back for those who love and follow Him.

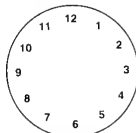
— based on Acts 1:9-11

A. Fill in the month of:

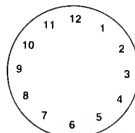
1. Your birthday. _____
2. Christmas. _____
3. New Year's Day. _____
4. Thanksgiving Day. _____
5. First day of school. _____
6. Last day of school. _____

We know the dates and times of many things, but we do not know when Jesus will return.

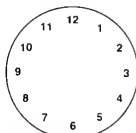
B. Make hands on the clocks to show what time you:



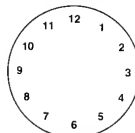
Get up.



Go to school.



Eat dinner.



Go to bed.

C. To find the angel's message, draw a line from the first row of letters to the second row. Start with the J and skip every other letter. The first three letters are done for you.

J	—	A
P	—	E
S	—	T
A		U
S		O
B		W
I		M
D		L
L		Y
Z		R
E		H
G		T
U		I
C		R
N		E

Now write the letters on these lines and read the message.

Stoffer Challenges Ohio Brethren With Need for Greater Commitment

Pleasant Hill, Ohio — Using Joshua's farewell challenge to the People of Israel in Joshua 24:14-15 as his text, General Conference Moderator Dale R. Stoffer shared his personal challenge to The Brethren Church in a message presented March 12 at the Ohio District Conference, held at the Pleasant Hill First Brethren Church.

Dr. Stoffer set forth three areas of

concern he has for The Brethren Church during this Conference year — foundational, structural, and attitudinal.

Foundationally, we need a greater degree of commitment, he said. We need to dream dreams of what the Lord can do through us and make the commitment and sacrifices necessary to bring these dreams to reality.

Structurally, our basic need is for

greater unity of direction. To achieve this unity, Dr. Stoffer recommended the hiring of a national Director of Denominational Ministries, someone who will know what is going on in every board and committee of the church.

Attitudinally, we need a greater degree of love and trust, a deeper sense that we are a body, and a higher degree of financial responsibility, according to Dr. Stoffer.

In the business session that followed Stoffer's message, the 21 ministerial and 73 lay delegates elected officers, heard reports from district officers and boards, and cared for other business.

The 1988-89 district officers are Rev. Terry Lodico, moderator; Rev. Robert Dillard, moderator-elect; Deanna Benshoff, secretary; Janice Rowsey, assistant secretary; Tom Stoffer, treasurer; Stan Gentle, assistant treasurer; Rev. Steve Cole, statistician; and Rev. Michael Gleason, statutory agent.

After a lengthy discussion concerning proper procedure, the conference provisionally changed the designation of the Brethren Fellowship of the Savior in Cleveland Heights from a Home Mission class to a mission congregation. Delegates also voted not to hold a fall conference this year but to have two area rallies instead. The district executive committee was asked to set dates and to ask churches to host the rallies. The next district conference was set for March 10-11, 1988, to be held at the North Georgetown Brethren Church.

Pleasant Hill Church Holds Fourth Annual Missions Conf.

Pleasant Hill, Ohio — "A Light to the Nations" was the theme of the fourth annual Missions Conference, held March 4-6 at the Pleasant Hill First Brethren Church.

The entire church family participated in the conference, which was held to promote awareness of the need for missions and to kick off 1988 Faith Promises.

The conference opened on Friday with a 24-hour prayer vigil, during which members took turns praying for missions in 15-minute intervals.

Saturday began with a Father-Son prayer breakfast. Rev. Bill Kerner, supervisor of Brethren Home Missions, was the guest speaker, and special music was provided by a men's quartet and by Jason Shellenberger.

At noon, mothers and daughters en-

joyed a salad luncheon. Virginia Landis, who is associated with Child Evangelism in eastern Pennsylvania, was the guest speaker.

Following a progressive supper held Saturday evening, Rev. Bill Kerner presented a V.C.R. tape of Rev. James Black's recent trip to India and Malaysia.

On Sunday morning Virginia Landis presented a lesson to the primary and intermediate departments during Sunday school, while Ken Clarkston, a professor at Cedarville College, told the high school and adult departments about his work at the Gospel Mission, a lighthouse for inner-city homeless in Dayton, Ohio.

Rev. Bill Kerner spoke again during the morning worship service, and following his message Faith Promises were made totaling \$14,743.

A noon carry-in dinner completed the missions weekend.

— reported by Betty J. Shellenberger

Oak Hill Males Demonstrate Baking Skills at Bake-Off

Oak Hill, W. Va. — Men and boys of the First Brethren Church of Oak Hill put their baking skills to the test February 13 in the church's 6th annual Laymen and Boys Bake-Off.

The men and boys prepared various baked goods, which were then sold at an all-church auction. The auction was preceded by a time of singing, devotions, and prayer.

Brownies baked by five-year-old Chad Shepherd received the highest bid — \$16.00. Honors for the prettiest cake went to Lawrence and Larry Watkins, whose cake was decorated with a scene of a church in the snow. Most original honors went to Paul Fox for his "monkey bread." Mr. Fox is also credited with coming up with the idea for this annual event.



Photo by Jeanette Nuckels.

Chad Shepherd with his \$16-brownies.

The money received from the auction of the baked goods will be used for the needy or for church needs.

— reported by R. Rogusky
corresponding secretary

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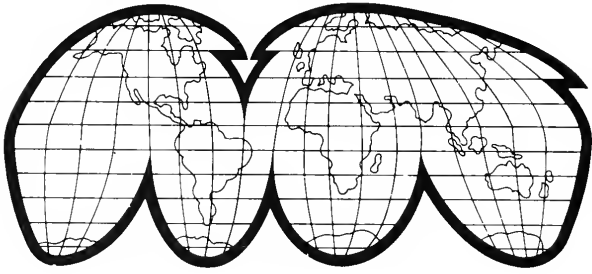
THE BRETHREN **Evangelist**

MAY 1988



A Tribute to Christian Mothers

Developing a Global Vision



by
**John
Maust**

Changing Citizenship

SOME years ago, Herbert "Ned" Collingridge went to Uruguay as a missionary. There he began to see radio as an effective tool for Christian outreach.

Soon, an interesting opportunity presented itself. Ned learned about the possibility of buying an existing radio station in the capital city, Montevideo. The idea excited him. What a way to get the Gospel to Uruguayans who might never set foot in a church!

One problem

But there was one problem. Even if Ned could raise the money to buy the station, Uruguayan law forbade any foreigner from owning a radio station.

The only way Ned could legally purchase the station was by taking out Uruguayan citizenship. This sounded rather drastic, but Ned decided to go through with it.

Ned did get Uruguayan citizenship and was able to purchase the station. Thus *Radio Centenario* is now airing a solid schedule of evangelistic, discipleship, and other programs.

I had read about the radical decision of the early Moravian missionaries, who, in order to preach Christ to the slaves in the West Indies, became slaves themselves. But Collingridge is the first U.S. missionary I have met who took out foreign citizenship "in the line of duty."

A recent article in the Southern Baptists' missions magazine, *The*

Commission, suggests that foreign citizenship may increasingly become an option for U.S. workers. Trustees of the Southern Baptist Foreign Mission Board last December gave their unanimous approval to a policy allowing missionaries to seek citizenship in certain countries where missionary access is restricted.

Of the world's 235 countries, said *The Commission*, 44 are closed to missionaries or make it very hard for them to enter. In another 52 countries, only limited missionary access is possible.

The matter first arose in Indonesia, where visa extensions are denied to those who have been there 10 years. Some Baptist missionaries were facing nonrenewal of their visas, and immigration officials told them to consider Indonesian citizenship.

Taking foreign citizenship means giving up U.S. citizenship, continued the magazine report. Anyone doing this would need immediate family who are U.S. citizens in order to get permission for travel to the U.S. or to regain U.S. citizenship after mission service.

Acceptable risk

Baptist official Bill Wakefield acknowledged the risk involved in choosing foreign citizenship, but he called it "acceptable" in light of "giving (lost people) the opportunity to hear the gospel of Jesus Christ."

Would I relinquish U.S. citizenship if called upon? Would you?

The question sounds almost anti-

patriotic. And it creates an element of fear: There's a certain feeling of security that goes along with being a citizen of one of the most powerful nations in the world.

Our true citizenship

Still, it's important to remember that our true citizenship as Christians is heaven, where "there is no Greek or Jew."

National boundaries, constitutions, visas, and passports are the temporal creations of humans. Our first and primary allegiance is to Christ, who never changes.

That's not to say we shouldn't value our heritage as U.S. citizens. Just as the Apostle Paul took advantage of being a Roman Citizen, so we enjoy certain privileges as U.S. citizens.

I'm proud of what our country stands for, and I'm thankful for the way God has used the United States to advance the cause of world missions.

And even if we did give up U.S. citizenship on paper, we would not stop being North American in culture and outlook. In fact, missionaries and other expatriates run into problems when they futilely try to erase all North American cultural trappings in an effort to totally identify with the host culture (just as missionaries who go to the other extreme — not even trying to identify with the host culture — create problems for themselves and others).

Reexamine priorities

Yet every now and then, it's helpful to reexamine our priorities as Christians . . . and as citizens.

Missions expert Ralph Winter, known for challenging and provocative statements, shared one more in a recent article. He wrote: "If Americans are going to be Americans first and Christians second, they will never be missionaries. Jesus will look out upon this country, out upon a civilization which can crumble to dust overnight, and say, 'You did not know the time of your visitation.'" [†]

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Cover:

This month's cover is dedicated to Christian mothers in recognition of and appreciation for their godly influence in the home, the church, and the world.

Employee leaving: The editor regrets to announce that Mrs. Morven Baker, who served as his assistant for the past seven months and as Brethren Church National Office secretary for a year before that, has resigned (effective April 30) in order to spend more time pursuing a counseling degree at Ashland Theological Seminary. Morven will be greatly missed by her fellow workers at the Brethren National Offices.

Answers to Little Crusader Page:

A. 1. Father; 2. Son; 3. Holy Spirit; 4. guides, helps.

B. No answer required.

C. 1. John 14:16 or John 15:26; 2. John 15:26; 3. John 14:26; 4. John 16:13.

Keeping My Brother:

Social Responsibility and the Old Testament

By David W. Baker



Foundations

THE Marxist-Leninist vision is to transform humanity by transforming society: where the mass leads, the individual must follow. This vision includes no real compassion for the individual, however, since it has no basis upon which to recognize worth; there is no objective value in people and no firm foundation upon which to establish whether an action is good or evil.

Is Christianity any different?

The Judaeo-Christian understanding of humanity is based on the Old Testament. There one finds that a person has value in oneself — not just in what one can do, but in who one is. Humanity was given worth at creation, when uniquely created in God's image (Gen. 1:28). This not only makes possible a personal relationship between people and God; it also establishes a person's worth in God's eyes. This worth is affirmed in that even after humanity willfully sinned against the Creator, that wronged Creator, though spurned, still guarded the relationship with those who had spurned

Him (Gen. 3:21), even to the extent of forbidding murder (Gen. 9:6).

God's special care for humanity is also strongly evident in the covenant document by which Yahweh, the God of Israel, made Israel uniquely His own. In Exodus 20:2, God in grace established a loving covenant of redemption and providence with His people even before they had responded in obedience. The Law, in the form of the Ten Commandments, is thus preceded by grace. God loves before He demands.

Service arising from gratitude

It is on the basis of this pre-existent love that we are expected to make an ethical response. If we enter freely into a relationship which brings blessing — as Israel did at Sinai and as Christians do at the Cross — our response should be one of service arising from gratitude. Actions are not demanded to receive salvation, but they are expected as a response to salvation.

The response expected of God's elect was spelled out in the covenant, which not only touches on "religious" matters such as sacrifice and purity (Ex. 20:22-26; 23:14-19), but also on matters that we usually consider as being completely secular, such as agriculture (Ex. 23:10), money (Ex. 22:25-27), and sex (Ex. 20:14; 22:19). Our 20th-century perspective leads us to distinguish between the sacred, which is God's domain, and the secular, which belongs to humanity. In the biblical

perspective, however, all is sacred, for all is in the realm of God and His care. Since God was Israel's High King, who created and sustains the universe, all is under His control. In Israel, there was no such concept as "one day is God's and six days are mine." All were God's.

This "all" included interpersonal relationships, which not only were to be under God's guidance, but also were between people of equal worth as God's image bearers. Therefore, care for one's neighbor was just as sacred a responsibility as was Temple worship. The correct response to Cain's rhetorical question to God in Genesis 4:9 was, "Yes, you most definitely are your brother's keeper."

This same response should resound through the church, since the responsibility and the relationship has not been altered by Christ's death on the Cross. In fact, the responsibility has been heightened. The worth of individual people has been even more strongly accentuated since, in the eyes of God, each person is worth the life, and death, of God's most precious Son.

Beyond Prohibition

The response of most people to religion is that they do not like to be told what they cannot do. This negative kind of ethic, "You shall not . . .," is biblical, as is seen in the majority of the Ten Commandments (Ex. 20 and Deut. 5). But both the Old Testament and the New reveal that a negative ethic is insufficient.

Dr. Baker is associate professor of Old Testament and Hebrew at Ashland Theological Seminary.

This article was written by Dr. Baker at the request of the Social Concerns Committee of General Conference. A follow-up article by another writer on the New Testament basis of social action is planned for later this year.

"Our 20th-century perspective leads us to distinguish between the sacred, which is God's domain, and the secular, which belongs to humanity. In the biblical perspective, however, all is sacred, for all is in the realm of God and His care."

The narrative of the Good Samaritan provides an excellent example (Luke 10:29-37). The Levite and the priest both personified the negative ethic in that they did not care to become involved; the Samaritan exemplified the positive ethic of helping someone in need. The Levite and priest did nothing wrong according to the letter of the law, they just refused to do anything right. Thus they did not fulfill the spirit of the law. The contrast will be shown in a quick overview of the last six of the Ten Commandments, those that deal with "loving one's neighbor."

A positive commandment

The fourth commandment concerns the Sabbath (Ex. 20:8-11). It is one of two commandments worded in the positive. It is in reality a gift in the shape of a command. All are commanded to rest, showing social concern for slaves and even for farmers engrossed in their agricultural year (Ex. 34:21). Not only does the Sabbath provide opportunity for worship, it also offers time for rest, renewal, and fellowship. These are all ways of positive observance.

The second command worded in the positive concerns honoring one's parents, showing a respect and reverence for them which is elsewhere reserved for God alone (Lev. 19:3; cf. Prov. 9:10, where the same word is used). The Decalogue thus shows a concern for the preservation and restoration of family bonds, bonds which were all too commonly being severed in the Old Testament, as they are today. In fact, the restoration of family relationships is one of the signs of the Messiah (Mal. 4:5,6), and is surely one of the tasks of the church today.

Not committing murder is a command (Ex. 20:13) we do not break. But do we keep it positively? An Israelite was to maintain an impoverished fellow Israelite until that person regained independence (Lev. 25:35). Jesus likewise indicated the need to sustain life (Mark 3:4) in ad-

dition to not taking it. In the Old Testament the people were to be gardeners, maintaining God's creation, while in the New Testament we are to be "doctors," bringing restoration and health. This positive ethic has ramifications in the areas of abortion, euthanasia, and suicide.

Most of us are not thieves (Ex. 20:15), depriving others of what is rightfully theirs, be it goods, life, spouse, or reputation. But do we consciously help and support those whom we, even unknowingly, might have deprived (see Matt. 19:21)? While not lying or perjuring ourselves in a court of law (Ex. 20:16), do we nevertheless gossip? The Rabbis said that gossip and slander kill all three parties: the person spoken about, the person who speaks, and the person who hears. Are we then murderer and murdered?

A command for the pious

Covetousness (Ex. 20:17) is the opposite of the love we are to have for our neighbor (Lev. 19:18). The command not to covet is one that Luther recognized as being addressed particularly to the pious, who are not caught by adultery or stealing!

This commandment is closely allied to the seventh commandment, regarding adultery (Ex. 20:14), which was of particular concern to Israel. Being mainly an agrarian society, the family unit was necessary for economic survival. Anything that endangered the family endangered the tribe and ultimately the society as a whole. Marriage was highly valued as a permanent relationship between God and Israel (Jer. 3; Hos. 1-3), and divorce was hated (Mal. 2:16). We as a church also must commit ourselves to cherish the institutions of marriage and family, fighting with all of our power and all of God's grace to preserve them.

The prophets were well aware of the strong ethical content of true worship of God, for they condemned not only religious wrongs done by

the people (e.g. Amos 2:4, 12), but even more strongly their exploitation of the poor (Amos 2:6, 7a), their sexual immorality (v. 7b), and their lack of support for the helpless (Jer. 5:28; Mal. 3:8). Israel was condemned for turning its back upon God, and the major indication of this was turning its back upon humanity. Justice and righteousness, a correct relationship with one's neighbors, is more to be desired than outward religiosity (Amos 5:21-24).

A common morality

Amos also shows that social responsibility is not only covenantal (expected of Israel), but also broadly human. Even nations that did not worship or even recognize Yahweh were judged by a common morality, one that would have been perceived in their own national conscience. All who made treaties knew that their breach was evil (1:9), as were abuse of kinship ties (1:11), atrocities of war (1:3, 13) and desecration of corpses (2:1). The heart, and the actions, of people have not changed since Amos' day, as our newspapers constantly remind us. Our headlines condemn us as much as Amos' banner announcements condemned the peoples about whom he spoke.

Space does not permit me to survey the same positive attitudes toward neighbors that the wisdom writers exhibit, but even a quick skim through Proverbs will show the value of human life as well as a person's responsibility toward others (Prov. 6:16-19; 10:18, 11:1).

While this study has not tried to be exhaustive, it has endeavored to illuminate this vital area of social responsibility from the Old Testament. This responsibility is foundational to the very idea of who God is and what humanity is supposed to do as a result of a relationship with a loving, compassionate God. We are to act rightly because of who God is, of who we are in relation to Him, and of what God through grace has already done for us. [f]



Five Things ~~to Remember~~ Forget

By G. Roger Schoenhals

SOME THINGS are hard to forget. We try, but the more we try, the more we remember. It seems to be a rule; we forget things we want to remember and remember things we want to forget.

Still, there are things we *need* to forget. Certain memories keep us from going forward. They block our progress. They inhibit our growth.

The Apostle Paul, while recognizing that some things are good to remember, sought to rid his mind of certain memories that impeded his spiritual progress. He said, "Forgetting what is behind and straining toward what is ahead, I press on toward the goal . . ." (Phil. 3:13-14, NIV).

What are some of these things we do well to forget? While not exhaustive, here's a list of five. Are any of these slowing you down?

1. Forget Your Failures.

After Peter repented and found forgiveness for denying the Lord, did he ever relive the occasion? I imagine the memory of his colossal failure haunted him more than once.

And what about Paul and his persecution of the early church? I can see him cringing as he recalls his ruthless behavior.

And what of David, who committed adultery, murder, and deceit? Surely there were times when he, too, agonized over his memories of these sins.

Perhaps you are plagued by a

memory that causes you to toss and turn in the night. Maybe you let someone down, someone who trusted you. Maybe you are guilty of unfaithfulness and deceit. Maybe you recall striking or mistreating someone you love.

Maybe you are dogged by a series of failures. You recall repeated times when the same temptation brought you down. You wince at the multitude of these malignant memories.

Even though you have sought and received forgiveness for a failure, you can't seem to get it out of your mind. Sometimes it sweeps over you with tempest force. You try to block it out, but the reality of your failure lashes your mind.

The memory of failure is like acid. It eats away at a positive self-image. It burns and scars attitudes of hope and happiness. It ignites a failure complex and fuels the expectation of defeat.

There is one thing we should do with failure after we have faced it and flung it upon the Lord: Forget it!

2. Forget Your Hurts.

When I was a young teen, several "friends" ganged up on me and cut my hair. They added insult to injury by anointing my head with glue. It was a mean prank, and it hurt me deeply.

For several years I carried that hurt around. I felt bitterness toward the person who had masterminded the deed. It was hard to let the hurt go.

Down inside every one of us is sensitive to personal abuse. Maybe someone has slandered your name.

Perhaps you have been the butt of a joke or the object of ridicule. Perhaps your parents mistreated you and you bear deep emotional scars. Or maybe your spouse jilted or harmed you.

We can fondle our hurts for years. The unfair discipline of a grade school teacher can linger and lame our lives. The broken promise of a father can fester indefinitely, like an open sore. The betrayal of a lover can put us into a psychological wheelchair.

Hanging on to our hurts can sap us of energy, rob us of joy, and keep us from moving forward. Our hurts can hamper our growth. The only healing antidote is to hurl our hurts upon the Great Burden Bearer; then forget them once and for all.

3. Forget Past Pleasures.

Lot's wife looked back. Even though she had been warned to forget the past, she turned and looked wistfully at smoldering Sodom.

Jesus said, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God" (Lk. 9:62, NIV).

When we commit (and re-commit) ourselves to follow Christ, our memories often fail to come faithfully along. Some pleasures continue to stroke our attention and call us backward. These wrongful pleasures appeal to the carnal nature within. Pleasures enjoyed at the expense of conscience. Pleasures that feed self-indulgence and hedonistic desire.

Perhaps we are haunted by former memories of luxury and plush carpet comfort. In our weak moments, we look back at what we cast off when

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"There is one thing we should do with failure after we have faced it and flung it upon the Lord: Forget it!"

we took up our cross to follow Christ. Or maybe we are tantalized by the memory of pleasurable, but illegitimate involvements. Or perhaps we wistfully recall the unregained pleasures of our youth.

Any self-absorbing memory that slows us down, that pulls us back, that keeps us from forward focus can spell disaster. Consider the pillar of salt on the trail out of Sodom.

The best place for remembered pleasures is at the bottom of the Great Sea of Forgetfulness. Pitch them in!

4. Forget Your Achievements

In the third chapter of his letter to the Philippians, the Apostle Paul catalogued his credits. In a several verse "vita sheet" he defined his pedigree. He even compared himself with other spiritual athletes and declared, "I have more" (see Phil. 3:4-6).

People who surround the walls of their minds with plaques and plaudits of the past tend to dwell in the past. They relish their contributions, their performances, their achievements, their exploits, their conquests, and their successes. They think more highly of themselves than they ought to think. They dwell in the shrine of self-importance and live out the remainder of their lives straining to recapture yesterday's happiness.

I once interviewed a pastor in his study. I was there to learn about his church. What did he tell me? He said nothing about the program and plans of the church. Instead, he showed me the trophy case on the wall and extolled the successes of last year's softball team. He was dwelling in the past.

Paul listed his achievements only to contrast their empty value to the worth of knowing Christ. He said, "But whatever was to my profit I now consider loss for the sake of Christ" (Phil. 3:7, NIV).

The best way to handle the achievements of the past is to let loose of them. Someone once said,

"When I receive a bouquet of applause I take a quick sniff and hand it up to the Lord for His glory."

Instead of filling a mental display case with the glories of yesterday, take the trophies and toss them to the wind.

5. Forget Your Kindnesses.

Some people like to publish their good works. They relish the applause of others. They want to be remembered for what they said or did. They play over in their minds, like a broken record, any little deed of kindness.

Contrast this to those whom Jesus said would be surprised when they were told that they had fed the hungry, welcomed the stranger, clothed the naked, visited the sick and imprisoned. These "sheep" had forgotten their kindnesses.

The "goats" were different. They lived at the microphone, announcing to the world their latest deed. They loved the kudos and backslaps. They said, "We did this and this and this." But Jesus said, "Depart from me . . ." (see Matt 25: 31-46).

The best thing to do after performing a deed of kindness is to cast its memory upon the Lord. Give it to Him.

Some Things to Remember.

Peter exhorts us to "Cast all your anxiety on him because he cares about you" (1 Pet. 5:7, NIV). We might paraphrase this to read, "Cast your debilitating memories upon the Lord . . ."

But flinging these thoughts on Him is only part of the answer. The memory bank needs new deposits to replace the old. Indeed, we will have more success expunging harmful memories if we will remember three things about God.

First, remember that God loves you. Play this over and over in your mind. Let its truth seep deep into your subconscious. Remember that you are special in God's eyes and that He desires your wholeness. Remember that He wants you to live a

full and abundant life through active faith in Christ.

Second, remember that God forgives. He does not deal with us according to our failures, but according to His mercy (Ps. 103:10). He not only forgives, He forgets! He said, ". . . [I] will remember their sins no more" (Heb. 8:12, NIV).

Isaiah tells us that God takes our sins and casts them behind his back (Is. 31:17). The prophet Micah says that God will cast all our sins into the depths of the sea (Mic. 7:19). Someone has suggested that the shores of this sea are lined with signs reading, "No Fishing."

God doesn't pull out our past failures and hold them over our heads. He releases us to move forward in faith. If God forgives and forgets, who are we to nurse the past?

Third, remember that God heals. The Psalmist said, "He restores my soul" (Ps. 23:3). Paul knew something of this healing power and urged his readers to renew their minds by focusing on things that are true, honorable, just, pure, lovely, gracious, excellent, and praiseworthy (Phil 4:8).

Some deeply ingrained memories may take time and effort to erase. But prayer and positive mental focus will prevail. Unhealthy memories will flee as you join the Psalmist and meditate on God's Word day and night.

Here in Seattle, a metal ship moored in the salt waters of Puget Sound will accumulate globs of barnacles on its hull. Periodically, the skipper will take his craft through the Government Locks into the fresh waters of Luke Union. The barnacles die and drop off. The lightened ship then returns to the sea for further work.

We need the fresh waters of God's Spirit to cleanse our minds each day. By bringing our cluttered, clinging memories to Him, we will find that the old passes away. New thoughts of His grace and goodness lighten our load, and we go forward in service for Him. [†]

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

Demythologizing The Brethren Church

By Moderator Dale R. Stoffer

LET ME allay any fears at the outset that I am following the lead of the German liberal, Rudolf Bultmann, who proposed that we need to demythologize the Bible by reinterpreting its "mythical" elements. What I am proposing is that we need to dispel some popular notions about our church that have no basis in reality.

The first myth

The first of these myths is one we have heard off and on during the last 30 year: that the church is, at best, not growing and, at worst, dying. It is true that we seem to have cause for alarm if we look at our membership statistics. Membership peaked in 1955 at 18,672 and hit a low of 14,229 in 1984.

What has generally not been known is that during this same period, average morning worship attendance grew from approximately 9,000 to 11,000, a 22 percent gain. When compared to the 1940 figures, the increase is even more dramatic. In 1940 average worship attendance stood at just over 6,000. We have realized over an 80 percent increase in worship attendance since the division in 1939!

We have more people worshipping in The Brethren Church today on any given Sunday than at any time since the division, and worship attendance continues to grow! Now I admit we have a legitimate concern

about our Sunday school program; but let us put to rest the myth that the church is dying.

For those curious as to why membership has not reflected the increase in worship attendance, let me suggest two reasons. One possibility is that we are taking membership far more seriously than before. But as much as I would like to believe that, the more likely reason is that when apportionments became tied to membership figures, roll revision became quite common. We need to take a hard look at the meaning of membership to make it a more realistic gauge of the church's health. Watch for the Polity Committee's forthcoming recommendations in this area.

Two more myths

The second and third myths ironically are two contradictory notions that somehow the Brethren retain side by side in their thinking. The first notion is that the polity, or church government, of The Brethren Church is congregational. Though I will be addressing this matter in greater detail in another article, we do not have a strictly congregational polity. The correct description of our government is that it is *limited* congregationalism.

Brethren churches have deemed cooperation, united vision and action, and fellowship so important that they have voluntarily banded

together at the district and national levels. At both levels they have willingly accepted certain limitations to their rights in the areas of doctrine and polity (the *Manual of Procedure* and licensure and ordination procedures would be two examples). In these areas all Brethren churches should maintain unity, because they have voluntarily given their assent by their participation in the process that arrived at the consensus. In other areas, however, local churches do have the right to order their own lives.

At the opposite end of the spectrum to those who overemphasize congregationalism is the tendency in some quarters to feel that "Ashland" is the center of the Brethren universe. Usually this sentiment is expressed when people are looking for a scapegoat for the denomination's troubles — it is because "Ashland" isn't doing its job. (Of course, local churches are more than willing to accept all the credit when things are going well.)

It is a myth to believe that The Brethren Church is Ashland, Ohio. The Brethren Church is 125 local congregations scattered from New Jersey to California, Pennsylvania to Florida, who have banded together at the district and national levels to do what they could not do alone. There is no Ashland and there is no Brethren Church without the unity of spirit, love, and fellowship of these 125 churches. Remember that The Brethren Church is not a top-down structure but a bottom-up organization; the strength of the church is in *strong local congregations*.

A final myth

The final myth I want to dispel is the belief that it is not worth the effort to change things in the church — they really can't be changed. Such belief is self-fulfilling. If we believe it, we perpetuate it. It also calls into question God's ability to work.

If I truly believe that God can and will transform people and churches through prayer and concerted action, change can occur. But if we want to see change and forward movement, we must be willing to pay the price to see it happen, both

(continued on next page)

Evaluating and Fine-Tuning Your Partnership in Ministry

By Gene A. Geaslen,
President, National Laymen's Organization

The following is the third in a series of articles containing program suggestions and devotion ideas for Laymen within the local church. The first article appeared in the December EVANGELIST and the second in the March issue. This article deals with evaluation of planned Christian service goals within the local congregation.

AS YOU use your gifts and talents to minister to local needs, your ministry will require some adjustment or fine-tuning as time passes. But before you can know what to adjust or how to fine-tune your ministry, you must first evaluate the effectiveness of the "partnership in ministry" you have developed with your local pastor.

How do you go about evaluating the effectiveness of your local efforts at service, fellowship, or evangelism? You should first look at the results of that ministry in light of how well you met the goals you established. Did you meet **all** of your goal or only **part** of it? And is your goal still appropriate in view of present needs? Sometimes if a goal is not attained, this points out that a different need exists on which your ministry should focus.

Work with all your heart

Paul reminds us in Colossians 3:23 that "Whatever you do, work at it with all your heart, as working for the Lord . . ." (NIV). We might have a goal that is both worthwhile and appropriate, and which is aimed at meeting a real need. But if we fail to work at it, then the goal remains unattained. When our ministry neither reverences nor exalts our Lord, perhaps it reflects our failure to work at it or a poor work attitude.

Jeremiah warns us of the results of a poor work attitude. He said, "A

curse on him who is lax in doing the Lord's work!" (Jer. 48:10, NIV). In short, know what your job is and work hard at it!

We can further evaluate our individual ministries by comparing them with Christ's brief ministry of less than three years. When we observe Christ's ministry, we see that in virtually every instance He determined the present need (physical or spiritual), met that need, and brought glory to the Heavenly Father in the work He performed.

An outline for our ministry

Jesus also gave us an outline for ministry in the Great Commission, which I would like to paraphrase to read: "As you go about your daily living, you should be teaching all nations and baptizing them in the name of the Father, Son, and Holy Ghost." The real emphasis in this command is not that we are to go, but that we are to **teach** the good news of Christ's salvation and **baptize** the believers in the name of each person of the Trinity. We can teach by word of mouth, but better yet by what we do and how we do it.

We can further observe that Christ was a good steward of both His talents and His time. Jesus not only used all His gifts in His ministry, but He accomplished a miraculous amount of teaching in the three years of His earthly work. We should follow His example by using all the gifts we have and by making every moment count.

Use this concept in your Laymen's meetings — use the gifts of every man within your group and have an agenda with time limits for your meetings. Limit the business portion of the meeting and allow adequate time for teaching, prayer, and fel-

lowship. Plan work projects either in your local church or in district ministries, such as camp or nursing home. Other projects could include treating the ladies to a sweetheart banquet or a mother-daughter banquet, or having a breakfast, supper, or ice cream social for everyone.

Let's get our work of upbuilding God's kingdom through our local ministry fine-tuned and growing. And let me remind you again to make some record of what you are doing — in the form of a short, written summary, along with some photographs if possible. Send that summary and the photos to secretary Bob Crowe or to the chairman of our Publicity Committee (Floyd Benshoff) or to me.

Also remember to send regular project offerings or public service offerings to our treasurer, Virgil Barnhart. Secretary Bob Crowe is compiling a new Laymen's Directory, so please send him the names, addresses, and phone numbers of all your local Laymen by June 1.

Pray, find purpose, define needs, discover spiritual gifts, set goals, work together, fine-tune through regular evaluation, and serve as PARTNERS for the glory of God. [†]

Let Us Be Brethren

(continued from previous page)

in the spiritual price — prayer and faith — and the material — time, meetings, opposition, consensus building. May we Brethren be willing to count — and pay — the cost involved in moving the church ahead according to God's call for us.

I would pray that we Brethren might be willing to lay these myths to rest in order to develop a more realistic picture of who we are and of what God desires us to be. [†]



National BYC: Alive and Well!

National Brethren Youth Crusaders (BYC) is alive and well! And here's the proof . . .

Over the last several months we've collected news reports from throughout the brotherhood to include in *Morning Star*, the BYC magazine. Read through these pages to discover for yourself the range of activities in which our young people are involved as they seek to live life fully in Christ.

Bryan, Ohio

THE Bryan BYC has been having a great year! The youth kicked off the year with a 30-mile bike hike and campout at Harrison Lake State Park. The weather stayed dry for their sandcastle contest, but they had to enjoy their hobo pies in the van. It was a great time for "dropping their guard" and finding out who snores.

In their organizational meeting they elected Troy Cummins as their president, Cory Gigax as vice-president, Carma Cummins as secretary, and Jodi Purk as treasurer.

October found them performing a service project for the younger children in their church. They hosted a Harvest Party, complete with a hayride and a whipped-cream-pie toss, with proceeds going to World Relief. The next day they all headed to Shipshewana for their district fall retreat.

November and December rushed by as they decorated (and undecorated) the church, went caroling, took a shopping trip to downtown Toledo at Portside, and attended the Living Christmas Tree (100 choir members who formed a Christmas tree and sang carols at Blackhawk Baptist Church in Fort Wayne, Indiana.) Of course, after



each activity they enjoyed the fellowship of eating: chili, sundaes, hot chocolate, and a four-foot sub.

They are also studying each Sunday night. So far this year they have examined the elements necessary to a healthy Christian life: praying, studying, giving, serving, fellowshiping, witnessing, praising. The youth have prayer partners within their group and also adults who are their prayer warriors.

In February they celebrated Valentine's Day with a Sweetheart Banquet. Each BYC member chose a senior citizen "Sweetheart" to escort to the banquet. And the Bryan BYC anticipates a great summer, too, as the youth plan a service for their congregation and a float in their city's annual Jubilee parade. This float will be part of the 100th Anniversary Celebration of the Bryan First Brethren Church.

— reported by Joel Stevens

Highland (Marianna), Pa.

THE Highland BYC started meeting again last fall after meetings were discontinued during the summer due to the lack of youth. They were quite excited about starting the 1987-1988 year!

They had some fundraisers and other activities during December, including a Rock-a-Thon on December 8th and 9th. The BYC also collected aluminum cans, planned

and produced a Christmas play, conducted a watch night at the church on December 31 from 7:30 p.m. to midnight, and visited the Humbert Lane Nursing Home on January 19th.

A rally they attended at Vinco Brethren Church was great — inspiring the Highland youth to plan a rally, too, in November of 1988.

— reported by Lori Ross

Miami Valley (S. Ohio) District

YOUTH of the Miami Valley District met for their fall rally, an overnighter at the First Brethren Church in New Lebanon, on November 13, 1987. Yes, they realized it was Friday the 13th, but that did not stop them from having a FANTASTIC time in the Lord!

The fun began around 7:30 p.m. with some mixers, during which they proceeded to make fools of themselves, crawling on the floor blowing cotton balls.

Then they listened to Bob Dillard, pastor of the New Lebanon Church and a former missionary,

talk on the New Age movement. The core of the New Age religious doctrine is that man is neither sinful nor evil, and Jesus' sacrifice on the cross was meaningless and futile. This proved to be an interesting topic.

After listening to their speaker, the youth had the rest of the evening to talk, play games, or sleep. Of course, no one slept.

In the morning, scary-looking human-like creatures roamed the church building in search of mirrors, bathrooms, and curling irons. A little later, appearing a bit more

alive, these starving people rushed to the kitchen to inhale their breakfast before the business meeting. At the business meeting, the new MVBVC officers were elected. The results were: president — Karen French; secretary — Crista Shakelford; treasurer — Hope Schaffer; and district representative — Tony Price.

The afternoon entertainment, which was the highlight of the rally, was presented by a Christian rock group called Urgent Cry. This group's high voltage music kept the youth alive and awake until the rally ended.

All youth present enjoyed the Christian fellowship and the time to get together to rejoice in the Lord.

— reported by Crista Shackelford

National BYC Project

THE 1987-1988 National Project is funding prayer houses in India. Prayer houses are the small meeting places for village Christians. As Christian missions grow throughout India, the need for these small chapels becomes greater. The cost of building a new prayer hut is \$500. Much-needed repair on existing chapels costs even less. If each youth group could fund one prayer house, the ingathering goal of \$10,000 could easily be reached.

— contributed by Jenny Williams



An Indian prayer hut built several years ago.

Vinco (Mineral Pt.), Pa.

THE Vinco Senior Youth started the year by hosting a fall rally on November 13-14. BYC groups from 17 different churches attended. Several Sunday school classes provided the meals, and the whole church pitched in to help. The rally started with games and a concert on Friday night. On Saturday, there were several seminars and another concert before the group left for home.

In December, Vinco BYCers had a Christmas party. They also planned a sled-riding party, but the weather didn't cooperate.

In February, they sold pizzas and subs, and they are planning another sale for this month. Also planned for May is a garage sale, and people in the church have been asked to donate any old "stuff" they don't want. In April they had a car wash and a bake sale.

The Vinco youth also helped out the church by stuffing "News and Views" and by taking part in a "Song Fest." During the summer they are going to visit Busch Gardens and Williamsburg in Virginia.

— reported by Mindi Leckey

Milledgeville, Illinois

MEMBERS of the Milledgeville BYC have been pulling together as they have been working on "their" youth room. They received permission to change a classroom into a youth room. They were told that they could repaint it anyway they wanted as long as they kept the paint off the ceiling and carpet. And that is just what they did (for the most part).

After cleaning out the classroom "stuff," they started painting. First they changed the base color. Then plastic was placed on the floor and ceiling for protection, and nine of them went wild, splatter-painting the walls. It was great!



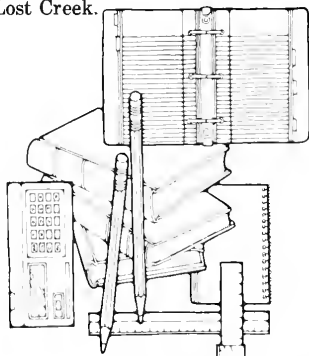
Comments have run from "It looks great," "Well!" and "Why couldn't they help?" to "It looks like a New York subway." Those comments didn't matter. What matters is that it is *their place* in which to come together.

Youth leaders — if your group doesn't have a place of its own, the challenge is to find one. Your group will benefit from the "ownership" of its own place.

— reported by Eric Schave

Roanoke, Indiana

IT'S hard to believe, but when you think about it, one of the things BYCers take most for granted is something none of them would mind doing without. That's school. School is taken for granted everywhere, except at Lost Creek, Kentucky. School supplies and other little things, passed over by most Brethren youth when counting blessings, are basic needs at Lost Creek.



So when youth at Roanoke were pondering their next youth project, Riverside Christian Training School at Lost Creek came to mind. That thought was closely followed by . . . soup labels. You see, soup labels can help fill the vacancy where school supplies should be. So the Roanoke youth decided to collect soup labels for Lost Creek, and then planned a strategy to execute their plan.

They took whip cream tubs and covered the lids with paper on which they stated their cause and wrote the name of the church and a name and number to call when the tub was full. Then they set out to find people who eat lots of soup. The plan took off so well that they sent letters to area groups in an effort to raise even more support for the students at Riverside.

Other BYC groups might be able to help in this cause. Give our brothers and sisters in Kentucky a

hand. Collect labels and send them to Lost Creek. Your local W.M.S. group can tell you which labels are needed. It's not hard to be mission-minded; all it takes is a little thinking.

Quite recently the Roanoke BYC participated in the local W.M.S.'s talent night. They wooed their audience with singers, tombonists, and actors. More than \$100 for Ashland Theological Seminary was received in the offering.

And here's a big plus for this group: Every member can, and does, recite the BYC Covenant by heart before every meeting. Top that! Some BYC Officers can't even do this!

— reported by Nate Williams

Cameron, W. Virginia

THIS group is involved in a fundraiser that will last throughout the year. They are reading through the Bible during the year and getting sponsors to pay them monthly for doing so. They have also planned many fundraisers for spring and early summer to raise support to help members who plan to attend camp, conference, and a trip to an amusement park. Last year, the youth group spent a day at Kennywood.

— reported by Cameron Youth

New Lebanon, Ohio

ON Wednesday, November 19, New Lebanon Youth held a "Food Scavenger Hunt." After receiving a list of foods, each item having its own point value, they spread out and attacked the small yet willing city of New Lebanon, asking residents to contribute one or more of the items. When the scores were tallied, the top team had over 2,000 points. The group as a whole brought in 25 bags of canned goods! After a supper of pizza, the Senior High BYC took the bags to the local organizer for distribution to those in need.

Ugh! It's done! The New Lebanon BYC has given its youth cottage a "face lift." What was once a three-room cottage is now a one-room, freshly painted, youth cottage.

The youth first painted the outside white with red trim. Then came their biggest and best adventure, painting the inside. Each corner of the room is a combination of the school colors of the various

schools represented in their youth group. So they now have a red, grey, white, and blue room. If this sounds odd, you will just have to come by and see for yourselves. It actually looks pretty good!

— reported by Tony Price

Bethlehem (Harrisonburg), Va.

ON January 17, 1988, youth of the Bethlehem BYC held their third Annual Superbowl Chili Lunch.



They tied streamers from the ceiling for decorations and put Broncos on one end and Redskins on the other. The W.M.S. donated chili and helped them out, but the youth did all the warming and serving. They even splashed some soup on their BYC sponsor!

The Bethlehem BYC was invited

by the Mt. Olive youth group for a Valentine's party. Together they played crazy games, enjoyed a delicious supper, and had lots of FUN! The two groups are planning to do some more things together, building fellowship between the nearby churches.

Looking toward summer, they are getting ready for another fun year at Camp Pinnacle! (They say they can't wait!) And their president, Dawn Kidd, has been chosen as a Summer Crusader, and they are all excited for her.

— reported by Allie Velanzon

Flora, Indiana

THE Flora BYC members put much pride and effort into their activities during the last several months.

In December they went Christmas caroling at the homes of church members and at the Brethren's Home. After sharing the message of Christmas in song, they went to the church for a party.

On a sunny Sunday in January, they ordered pizza and had a pizza party at the church. Then the real fun came as the youth and some of

the adults traveled to Kokomo for a bowling competition.

In the first round, the youth got creamed by the adults, largely because of the extra experience of the adult bowlers. Therefore, in order to make things fairer in the second round, the adult bowlers spotted the youth 50 points.

As it turned out, however, this was almost unnecessary, for the youth not only won this round, but they did so well that they almost didn't need the extra points they

were spotted. The competition between the youth and the "older folks" added much to the fun and excitement of the afternoon.

A more recent event was the annual chili supper, held in February. This traditional event offers an opportunity not only for adults to fellowship with one another, but for youth to fellowship with the adults. The Flora BYC has a great appreciation for its close tie with the adults of the church.

The Flora BYC has had a great year, for which its members praise the Lord. It is said that "CHRISTIANS HAVE THE MOST FUN," and even though fun comes with work, the Flora youth have experienced the truth behind this statement.

— reported by Mark Calhoun
and Lori Robertson

Gratis, Ohio

THE Gratis BYC gave a church birthday party on October 18. This celebration was built around the first birthday of their newly reactivated youth group.

The program began with the reading of a poem written in honor of one of the youth leaders, Coral Shackelford. Mrs. Shackelford was then presented with a gift of appreciation for all the time and work she has put into the youth group. The gift was a teddy bear, because she really likes bears.

The program continued with entertainment provided by the people who had birthdays in each month of the year. People with January birthdays showed their idea of what the New York "apple" looks like when it drops to ring in the New Year. February had some strangely dressed people, such as a pair of lovebirds, Abe Lincoln, and George Washington. For April a deacon and one member of the BYC teamed up in their very own music group called the April Fools — wearing shower caps.

September was an educational experience, as Rita Hollinger told her version of the story, "Jonie and

the Whale." The audience was practically rolling on the floor with laughter when she finished. For October, two female youth members agreed to let two males attempt to makeover their faces. The two men did this task from under a sheet, performing as the girls' arms!

— reported by Crista Shackelford

Carmel, Indiana

DURING the first weekend of February, more of the 1987 BYC project money was put to use. The Carmel Church conducted a "phone survey" in the Carmel community and surrounding areas. It was hoped that 10,000 calls could be made.

A group of young people made up of past Summer Crusaders (Jean Moe, Beth Naff, Ann Flora, Jenny Witulski and Ryan Gordon) spent the weekend away from college, dialing phones to help the church meet its goal. One objective of the project was to create a mailing list of people not active in a local church to whom information about the Carmel Church could be sent.

— reported by Ryan Gordon

The Central District

THIS district, located in Illinois and Iowa, is still going strong. On November 7th the district youth held their Fall District Lock-In, hosted by the Milledgeville Church.

Our God is truly awesome, and the Central District youth are trying to serve Him faithfully. "Awesome 88," the national theme, was coupled with a theme of "Reunion." After starting with a few mixers, they moved to the Walleyball court and then turned their attention to pizza. The night moved on with a mixture of games, films, videos, and studies.

The lock-in ended at 8 a.m. with breakfast and a time of devotion led by Pastor Bill Shipman. After clean-up they said their good-byes. The District is planning a spring retreat, when they all can get together again.

— reported by Steve Livengood

Yes — the BYC is alive and well. With the support of caring advisors and active churches, Brethren Youth are living and growing in Christ. We continue to thank the adults of our church who care enough to help in this process.

Charles Beekley, Director of Christian Education



Walking in Peace

By Jeff Weidenhamer, Secretary, Peace Committee

MUCH has happened in my life this past year — I moved to Baton Rouge, Louisiana, finished a Ph.D. program, and took a new job at Louisiana State University, all the while helping Erica, my wife, raise three young children. As a result, I found it difficult to keep up with current events.

Two reminders

But two things occurred this past week to remind me how desperate life remains for many in our hemisphere. The first reminder was a discussion in Sunday school about the ministry of Jubilee Partners, a group in Georgia that has made a ministry of helping resettle Central American refugees in Canada. The Jubilee bus recently came through our community with a group of refugees, and they stopped for supper.

The stories of these refugees are still horrifying, as they were five years ago when I first started to read about them. One woman told how she had recently fled El Salvador, following the death of her father. He was killed by a death squad because he formerly had been a union member. He had quit the union following an earlier incident in which he was taken into custody, beaten, and tortured. Because she had lived with her father, this woman also became a target and barely escaped alive.

The second event was President Reagan's decision to send U.S. troops to Honduras as an expression of support for the Honduran government and as a warning to the Nicaraguan government, and the charges and countercharges of border incursions. It is too early to tell how the current increase in tensions will end, but one thing is certain — it is the common people of Central America who will continue to suffer.

One of Jubilee's programs is called *Walk in Peace*. It began in October 1986 on a road to Pantasma, Nicaragua, with the explosion of a land mine beneath a truck carrying 51 civilians. Six people were killed, 43 were injured, and twelve people lost one or more limbs. These included Amancio Sanchez, a Pentecostal minister, his wife's 19-year-old sister Carmen (who lost both legs as well as the unborn child she was pregnant with at the time), and Sanchez's seven-year-old Elda.

At the time Amancio Sanchez and his family were injured, a group from Jubilee was visiting Nicaragua on a fact-finding mission. They arranged for the three to come back to the U.S., where they were able to obtain artificial limbs and begin rehabilitation.

Help for amputees

Walk in Peace was begun to help the many amputees who remain in Nicaragua, more than 2,000 in all, most as a result of attacks on civilians by Contra rebel forces. The primary goal of the program is to "work with existing ministries to help rehabilitate every Nicaraguan amputee regardless of political or religious affiliation." Most of this

aid is being channeled through CEPAD (Evangelical Committee for Aid and Development), an interdenominational Christian service organization.

Even if the fighting in Nicaragua were to end today, the need of these amputees for assistance will continue throughout their lives. Children need to be refitted with new limbs once a year. Adults also need replacements from time to time. A substantial amount of aid has gone toward assisting the development of businesses within Nicaragua that will be able to provide these artificial limbs.

So next week when you read the headlines about the fighting in Central America or the renewed debate in Congress about funding the Contras, you may want to remember the good works being done by groups of concerned Christians like Jubilee Partners. Providing artificial limbs for amputees may not make as much news as providing guns for rebels, but in a small way it contributes much to the advancement of God's kingdom on earth. More information about the *Walk in Peace* program can be obtained from Jubilee Partners (P.O. Box 68, Comer, GA 30629). [T]

PEACE FILM AT CONFERENCE

The Peace Committee is pleased that the General Conference Executive Council has granted time for a Peace Film on:

**Tuesday evening of General Conference,
August 2, at 9:00 p.m.**

A film is being selected that is suitable for family viewing, informative, and challenging for all.

PLAN FOR IT!

Entrance Added, Improvements Made To Church Facilities at Linwood, Md.

Linwood, Md. — The completion of a new side entrance to the church building was the climax of a number of improvements made recently to the facilities of the Linwood Brethren Church.

It all started with the refurbishing of the bell tower. Then the exterior window trim and the fascia and soffit were painted. A coat of paint was also applied to the Sunday school annex, to two sheds, and to the three porches of the parsonage.

Moving inside, a new stainless steel baptistry and a heating system were installed. And the stairway leading from the fellowship hall to the sanctuary was widened and paneled.

Eight tables were purchased for the fellowship hall and two new stoves for the kitchen. A new cordless microphone was purchased and the sound system updated. Two sets of risers were purchased for worship and Sunday school use. Two cassette recorders were also purchased to begin a tape ministry. And carpeting was purchased for three classrooms.

Meanwhile, at the parsonage, Sunday school classes were busy refinishing a powder room, the kitchen, a pantry (now used to "house" a new

Minolta copier), and the dining room. A stained glass window was installed in the living room in memory of Mrs. Eunice Thomas, Mrs. Keplinger's mother. And carpet was supplied for two bedrooms.

But according to Linwood pastor Rev. Robert Keplinger, not all the im-

provements have been to the physical facilities. The church just completed a week of revival/church growth services, led by Rev. William Kerner. And on Easter Sunday, five new members were received into the church, four by baptism and one by transfer. One member also asked to be re-baptized.

Pastor Keplinger adds: "All of this has taken place because of the leading of the Holy Spirit and the cooperation of all the members of the Linwood Brethren Church."



The Linwood Church building with the new entryway at the right.

Dr. Kenneth Walther Named Dean Of Ashland Theological Seminary

Ashland, Ohio — Dr. O. Kenneth Walther has been named the new dean of Ashland Theological Seminary, effective July 1, according to an announcement from the seminary.

He will succeed Dr. John Shultz, dean since 1985, who has resigned from the position in order to



Dr. Kenneth Walther

spend more time teaching at the seminary and doing private counseling.

Walther, professor of Greek and

New Testament at ATS, has been a member of the seminary faculty since 1977. In 1982 he was also named curator of the seminary's Robert H. Smith Collection of Artifacts. And he currently serves as chair of the Biblical Studies Department and as a member of the Personal and Professional Development Committee.

Walther has a B.A. degree from Wheaton College, Wheaton, Ill.; an M.A.T. degree from Northwestern University, Evanston, Ill.; a B.D. degree from Northern Baptist Theological Seminary, Lombard, Ill.; and a Ph.D. degree from St. Mary's College, The University of St. Andrews, St. Andrews, Scotland.

His primary academic interests have included classical languages, biblical Greek, and the history, literature, and archaeology of the Mediter-

anean world. He was recently appointed to the American and British Committees of the International Greek New Testament Project and will be a contributor to the newly planned Greek text for the Gospel of John.

An ordained minister of the American Baptist Church, Walther spent ten years in the pastoral ministry serving two churches in that denomination, the First Baptist Church of Oak Park, Ill., and the Burnt Hills Baptist Church of Burnt Hills, New York.

Dr. Walther and his wife, Linda, a language teacher at Ashland High School, have one child, a daughter Anne, in her sophomore year at Ashland College.

Prayer is not conquering God's reluctance, but taking hold of his willingness — *Phillip Brooks*

Understanding is the reward of faith. Therefore, seek not to understand that thou mayest believe, but believe that thou mayest understand — *Augustine*

Maurertown Brethren Church Honors Oldest Member on Her 22nd Birthday

Maurertown, Va. — Members of the Maurertown Brethren Church recently helped the oldest member of their congregation — 92-year-old Mrs. Ruth Finks — celebrate her 22nd birthday.

"How can this be?" you ask. Well, as you may have guessed, Mrs. Finks was born on February 29 (in 1896).

But if you are a mathematical type, you may be thinking, "If she is 92, this should have been her 23rd birthday. Leap year comes every fourth year, and 92 divided by four equals 23." But 1900 was not a leap year (see an encyclopedia or almanac for an explanation), so Mrs. Finks was eight years old before she had her first birthday.

The celebration for Mrs. Finks was held Sunday, February 28, at the home of her daughter and son-in-law (Mr. and Mrs. Rodney Racey) and was hosted by Mrs. Finks' family. More



Mrs. Ruth Finks — she's had a long life of service to the Lord, but not many birthdays.

than 60 guests attended the reception, and more than 115 cards were sent. In addition, Mrs. Finks received a tape

from the church youth singing "Happy Birthday" and other songs, and flowers from the congregation.

Mrs. Finks has been a member of the Maurertown Brethren Church for 63 years. During those years she served in many ways — as W.M.S. president and treasurer, cradle roll superintendent, S.M.M. patroness, leader of Christian Endeavor, and 45 years as a Sunday school teacher. She also had 19 years of perfect attendance at Sunday school.

In addition to the specific responsibilities listed above, Mrs. Finks witnessed for the Lord at every opportunity and loved to visit church members — especially new members. She would take the boys in her Sunday school class fishing and give them a hot meal with homemade bread. Her church came first before other meetings, and she always set a good example for others. But most of all, according to the witness of others, she loves the Lord.

— reported by Virginia Stultz and Mrs. Annie Emswiler

Park Street Member Faith Greene Gives Copy of Rare Bible to College Library

Ashland, Ohio — Park Street member Faith E. Greene recently presented to the Ashland College library a reproduction of the New Testament section of the rare "Wycliffe Bible."

The "Wycliffe Bible" is recognized as the first comprehensive English

translation of the Bible. The New Testament that Mrs. Greene gave the library is one of a limited number of copies published in 1982 on the 600th anniversary of the original English manuscript.

Mrs. Greene presented the New Tes-

tament to the college "in loving memory of the faithfulness and commitment to the word of God of my beloved father, William C. Benshoff."

"Since my father was a minister in The Brethren Church for more than 40 years and a man dedicated to God and the Scriptures, I thought this Bible would be something I'd like to give the library in his memory," Mrs. Greene said. Rev. W.C. Benshoff was also the father of Brethren pastor (now retired) Rev. W. St. Clair Benshoff.

Mrs. Greene was a librarian at the AC library from 1948 until 1981, when she retired from her position as head of library technical services. Since retiring she has continued to work part time as cataloguer of the special books collection.

The New Testament she presented to the library is registered as "Number 33" of the 999 copies printed in commemoration of the 600th anniversary of John Wycliffe's 1382 translation. It reproduces in exact detail Wycliffe's manuscript edition of the New Testament, which is in the Bodleian Library in Oxford, England.

After Wycliffe and his followers translated the Bible into English, subsequent copies were entirely handwritten for some 68 years, until the advent of the printing press in Europe in 1450.



Mrs. Greene looks at the Wycliffe New Testament she gave to the Ashland College library in memory of her father.

Let prayer be the key of the day and the bolt of the night. — J.P. Richter

Summer Crusader Team "Promise" Reunites at Roann in February

Roann, Ind. — The BCE Summer Crusader Music Team "Promise," which served during the summer of 1979, held a reunion February 6 at the home of David and Jill Stone in Roann.

Five of the six team members attended the reunion, along with their spouses (fiancé in one case), and chil-

fren. All five team members present — Mark Britton, Dave Stone, Jill Slee, Mike McCann, and Jenny (Walters) Taylor — attend Brethren churches in the Indiana District.

Mark, pastor of the Corinth (Twelve Mile, Ind.) Brethren Church at the time, has since become pastor of the Bryan, Ohio, Brethren Church. Dave

is pastor of the Roann Brethren Church. Jill attends the Roann Church, Mike attends the Bryan Church, and Jenny attends the North Manchester Brethren Church.

Margaret (Ronk) Matthews was the only team member unable to attend the reunion. She, her husband Don, and their twin daughters live in Ashland.

Jill (Slabaugh) Stone, Dave's wife, also served as a Summer Crusader, but not on the music team "Promise."

— reported by Rev. David Stone



At left, "Promise" members (l. to r.) Mark Britton, Jill Slee, Mike McCann, Jenny Taylor, and David Stone. At right, (front row, l. to r.) Mary McCann, Jill Slee, Jenny and Amanda Taylor, Jill Stone, (back row, l. to r.) Mike and Joshua McCann, Kevin Van Dwyne (Jill Slee's fiancé), Benjamin, Mark, and Cathy Britton, Aaron and Tim Taylor, and Jonathan and David Stone.



Ashland College Choir Plans Concert Tour May 10 to 16

Ashland, Ohio — The Ashland College Choir will present three concerts in Brethren churches when it makes its eight-day tour of Ohio, Indiana, and Illinois from May 10 through 16.

The choir, which includes a number of Brethren Ashland College students, will present two concerts in the Lanark, Ill., First Brethren Church, one on Saturday evening, May 14, at 7:30, and a different concert the next day during the 10:30 a.m. worship service. The next day, Monday, May 16, the choir will present a 7:30 p.m. concert at the Goshen, Ind., First Brethren Church.

Other stops on the tour include evening concerts (all at 7:30) at the United Methodist Church, Vandalia, Ohio, on Tuesday, May 10; at the St. John Lutheran Church, Elwood, Ind., on May 11; at the First United Methodist Church, Olney, Ill., on May 12; and at the St. Johns United Methodist Church, Edwardsville, Ill., on May 13.

Eleven singers in the 40-voice choir are members of or attend The Brethren Church. They are Jenny Witulski, Glenn Black, Chris Sullivan, Joe Gilmer, Ryan Gordon, Keri Kurlinski, Kevin R. Moe, David Webb, La Shun Battle, David Steiner, and Tammy Smith.

The choir's concert will include unaccompanied works by Byrd and Arkhangelsky, the Mozart *Missa Brevis in d Minor*, *Chichester Psalms* by Leonard Bernstein, and several folk songs and spirituals. The choir is under the direction of Dr. Jerry Ulrich, associate professor of music and director of choral activities at Ashland College.

The concert will also include selections by organist Kevin C. Jones, one of nine national finalists who will compete in Houston this June in the American Guild of Organists Competition.

Conference to Seek Answers To Ills of Troubled World

Rifton, N.Y. — A conference entitled "A New Testament Church in the 21st Century: Searching for Answers in a Troubled World" will be held three weekends in June at three communities (Bruderhofs) of the Hutterian Brethren in New York, Connecticut, and Pennsylvania.

The conference will seek the root causes of the tangled problems of today in the context of the witness of the early Christian Church. Proposed workshops will deal with hunger, homelessness, and AIDS; family life issues; violence, crime, alcohol, and drugs; global, labor, and race issues; church unity, discipline, and forgive-

ness; nonviolence; and the separation of church and state.

The conference is being co-sponsored by various individuals and groups, including Church of the Brethren elders Dale Aukerman, Dale Brown, and Vernard Eller; David Hostetler, editor of *Christian Living*; Arthur Simon of Bread for the World; Brethren Peace Fellowship; John M. Perkins Foundation; Jubilee Partners; Mennonite Central Committee, U.S. Peace Section; and numerous others.

Hutterian Brethren live in Christian communities of 100-400 people. Each community (Bruderhof) shares work and property in common, practices nonviolence and brotherly admonition, and seeks to live out Christ's teachings unconditionally, as did the early Christian churches.

The same conference will be hosted separately at three U.S. Bruderhofs — June 10-12 at the Rifton, N.Y., Bruderhof; June 17-19 at the Norfolk, Conn., Bruderhof; and June 24-26 at the Farmington, Pa., Bruderhof. Each conference will begin at 7:00 p.m. on Friday and conclude following a noon dinner and address on Sunday.

To register or request more information, write Woodcrest Hutterian Brethren, Box C88, Rifton, NY 12471, or phone 914-658-3141. There is no registration fee, but donations are welcome. Participants will join Bruderhof host families in work, worship, meals, and recreation.

From

The



Grape

Vine

A visa for the **Tim and Jan Solomon Family** to enter Colombia to begin mission work was granted in Bogotá on April 25, according to word received from missionary Mark Logan. As soon as the Solomons receive the visa, they will complete their preparations for departure to Colombia.

The **David Kerner Family**, new Brethren missionaries in Colombia, moved during the week of April 24-30. They left Bogotá, where they had spent several months in orientation, acculturation, and language learning, and moved to Medellín, where they will oversee Brethren mission work in that city.

Rev. Randy Best will become pastor of the Pittsburgh, Pa., First Brethren Church on May 7. Rev. Best, who has been out of the pastoral ministry for several years, served Brethren pastorates between 1971 and 1978.

Shroud Tests Will Not Impact Traditional Evangelical Faith

Wheaton, Ill. — Carbon-14 tests of the Shroud of Turin will in no way impact traditional evangelical belief regarding the resurrection of Jesus Christ, according to Arthur Climenhaga, chairman of the Theology Committee of the National Association of Evangelicals.

The Roman Catholic Church has commissioned carbon-14 tests on the Shroud of Turin to determine its authenticity. The 14-foot strip of linen cloth, preserved in a monastery in Turin, Italy, bears the image of a crucified man. Some consider it to be the burial cloth of Jesus Christ, saying the image was made by a burst of energy during Jesus' resurrection.

Scientists in 1978 subjected the cloth to a battery of tests, and a 1979 finding of shroud imprints supposedly correlated to markings of coins from the era of Pontius Pilate. But the carbon-14-age-dating process is expected to yield the most information, dating

the shroud to within 50 to 100 years of its actual age. Scientists' results are expected later this year.

"Should tests prove the Shroud of Turin comes from the time of Jesus Christ, the question will still be there: Was this actually the shroud that covered Christ's crucified and resurrected body?" said Climenhaga, who is professor of theology and missions at Ashland Theological Seminary. "Even if proof could be offered that the Shroud of Turin were the shroud of Christ, that would be no more than an

additional artifact in the historical evidences of Christ's crucifixion and resurrection — already so well attested."

"We worship the crucified, resurrected Christ and venerate His name as our Redeemer and Lord," said Climenhaga. "No matter what the Shroud of Turin may prove to be, it is no more than an interesting investigation. The faith of evangelicals in the bodily resurrection of Jesus Christ is rooted in the historical record faithfully recorded in Holy Scripture."



Nappanee, Ind. — In what has become an annual event, 13 men of the First Brethren Church of Nappanee again presented a reenactment of the Last Supper during this year's Easter season. As in the past, the drama was presented during the Easter Sunday Sunrise service at First Brethren. But this year the men also performed the reenactment on Maunday Thursday at the nearby Hepton Union Church.

Cast members for this year's drama were (l. to r.) Dale Tobias as Thaddaeus, Chad Tener as Andrew, Bob Crowe as Bartholomew (Nathaniel), Rich Hamsher as Philip, Brent Hochstetler as James—son of Alphaeus, Ken Tener as Judas Iscariot, Jim Shaw as Christ, Lee Holdeman as John, Rob Stump as Simon Peter, Doug Bitting as James—son of Zebedee, Keith Bush as Matthew, Carlisle Roose as Thomas, and David Deisch as Simon the Zealot. In the drama, Jim Shaw (Jesus) also sang "The Communion Song," accompanied on the piano by Lee Holdeman (John).

In Memory

Verdice Dark, 85, April 6. Member of the Muncie First Brethren Church for 30 years. Services by Pastor Keith Bennett.

Lafalda Marie Kincaid Arbogast, 60, April 4. Member of the Oak Hill First Brethren Church for 47 years. Services by Pastor William Skeldon and Rev. Bill Menefee.

Millard C. Lemert, 89, March 26. A lifetime member of the Teegarden First Brethren Church. Services by Rev. Claude Stogsdill.

Mary Walton, 61, March 24. Regular attendant at the Meadow Crest Brethren Church. Services by Pastor Ralph Gibson.

Weddings

April Thomas to **Kent Reed**, April 16, in

Peru, Ind. Groom a member of the Kokomo First Brethren Church.

Carla Wimmer to **Jeff Lewis**, February 27, at the Meadow Crest Brethren Church; Pastor Ralph Gibson officiating. Groom a member of the Meadow Crest Brethren Church.

Goldenaires

Jesse and Ethel Franklin, 50th, November 13, 1987. Members of the Mill-edgeville Brethren Church.

Membership Growth

Milledgeville: 1 by baptism

Gretna: 2 by baptism, 2 by transfer

Milford: 3 by baptism, 3 by transfer

New Lebanon: 2 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

A MYSTERY

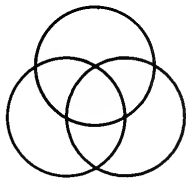
There are some things about God that we do not understand. They are a mystery to us. One of these mysteries is that He is a triune God — a Trinity. That means He is three persons in one. He is God the Father, God the Son, and God the Holy Spirit. How can one person be three? That is something hard for us to understand.

Jesus told the people that when He went back to heaven, God would send His Spirit to guide them and help them. God kept this promise. He sent His Spirit to earth.

The Holy Spirit is everywhere in the world today urging people to be sorry for their sins and to accept Jesus as their Savior. When a person does accept Christ, the Holy Spirit stays with that person. He helps that person to better understand the teachings of the Bible, how to truly worship God, and how to treat other people. He also warns that person if he or she does wrong.

A Christian listens to the Holy Spirit.

A.



The three circles at the left are one way we show the Trinity of God. Finish these sentences using words from the word box?

1. One circle stands for God the _____.
2. One circle stands for God the _____.
3. One circle stands for God the _____.
4. The Holy Spirit _____ us and _____ us.

Word Box

guides
Father

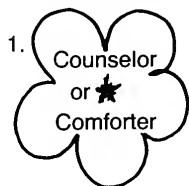
helps
Holy Spirit

Trinity
Son

- B. This is a shamrock leaf. Color it green. Long ago St. Patrick told the king of Ireland that the shamrock leaf reminded him of our triune God. It is one leaf, but it has three parts. God is one God, but He is three persons.

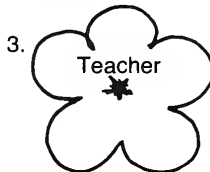


- C. The Holy Spirit is given other names. These names tell how He helps us. Find the Bible verses listed below in your Bible. Read them. Then draw a stem from the flower to the Bible verse that uses that name. You may also color the flowers.



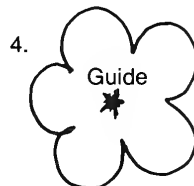
John 14:16

John 15:26



John 16:13

John 14:26



BRETHREN BOOKS AND TRACTS

Available from The Brethren Publishing Company

If you would like to know more about the history and doctrines of The Brethren Church, or if you want to share information about our church with others, the Brethren Publishing Company has several publications available to help you. Following is a price list with a brief description of each publication.

BOOKS

Meet the Brethren, Donald F. Durnbaugh editor, 120 pp., \$2.95.

A chapter on Brethren history from 1708 to 1883 followed by chapters describing each of the five Brethren bodies (Church of the Brethren, Grace Brethren, The Brethren Church, Dunkard Brethren, Old German Baptist Brethren).

History of The Brethren Church, by Albert T. Ronk, 524 pp., \$5.00.

A thorough study of the background and history of the life, thought, and mission of The Brethren Church from its beginnings up to 1968.

History of Brethren Missionary Movements, by Albert T. Ronk, 152 pp., \$1.50.

A study of Brethren missions from the colonial period to recent years.

Our Church Guidebook, by Albert T. Ronk, 155 pp., \$.75.

A handbook describing the responsibilities of the various officers, boards, and committees of a local Brethren church.

A Search for Truth, by Albert T. Ronk, 175 pp., \$.75.

The autobiography of one of The Brethren Church's leading historians, chronicling his 80-year search and what he discovered.

Christian Doctrine — Lectures and Sermons, by J. Allen Miller, 346 pp., \$1.75.

A posthumous publication of lectures and sermons by this Brethren scholar and former president of Ashland College and dean of Ashland Theological Seminary.

Ministerial Examining Procedures of The Brethren Church, adopted by the National Ministerial Association, 30 pp., \$1.25.

Procedures for calling, licensing, ordaining, and disciplining pastors; also pastoral ethics and pastoral-congregational relations.

The Brethren Pastor's Handbook, 122 pp., \$3.00.

A guidebook for pastors that includes orders and forms for various services and activities in the church.

BOOKLETS

A Centennial Statement, 10 pp., \$1.00 each; \$.75 each for ten or more; \$.50 each for 100 or more.

A booklet published during The Brethren Church's centennial year that defines the beliefs and practices of the denomination.

Lessons in Brethren Doctrine, by several Brethren writers, 67 pp., \$.75.

Thirteen lessons on Brethren teachings and practices. Suitable for use in an adult Sunday school class or other study groups.

TRACTS

The Brethren Church, 15 cents each; \$7.00 per hundred.

A tract that gives a brief introduction to the history, lifestyle, ministry, and faith of The Brethren Church. Suitable for giving to visitors or to use in visitation. (Imprinting available).

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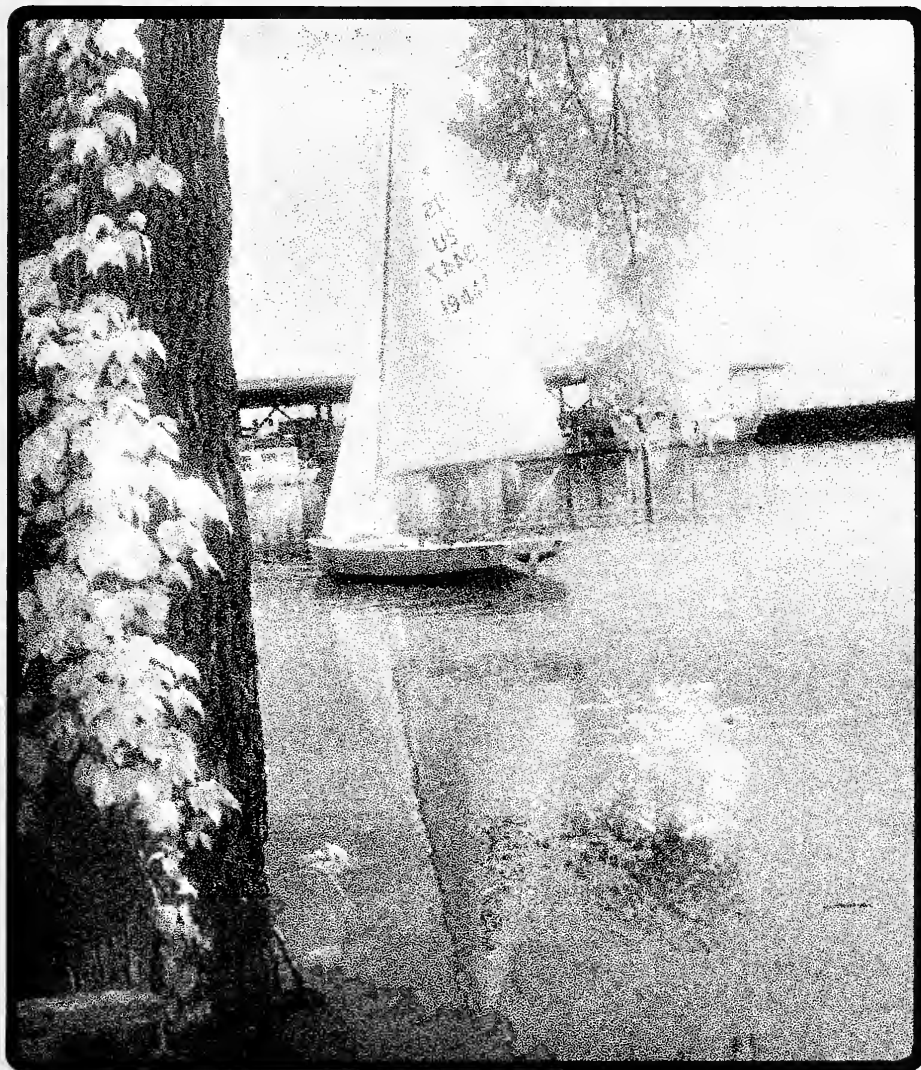
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THE BRETHREN **Evangelist**

JUNE 1988





the salt shaker

by Alvin Shifflett

The Grace of Self-Mastery

SALVATION is like a burst of joy. This joy comes by grace through faith. But after that initial burst of joy, what then? Where do we go from there?

My contention is that we have a serious call to the Grace of self-mastery. But therein lies the rub, for we Protestants are an undisciplined people. Thus the reason, I believe, for the dearth of spiritual insight and serious lack of moral power in the church. Think about it — without discipline there would have been no Apostle Paul, no Francis of Assisi, no Bernard of Clairvaux, no William Law or Brother Lawrence, and no modern day Mother Teresa.

The key to spiritual vitality

The spiritual vitality of the church depends not upon complicated organization or creative administration (as much as they are necessary), not upon eloquent preaching or teaching (equally important), but upon God-conscious, God-centered individuals. A few sprinkled within every congregation would make a mighty difference between victory and defeat.

We all talk about salvation by faith, but we say little about discipline. I want to be careful here, lest you misunderstand me, but faith is not a blithe "turning it all over to Jesus." Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Isn't this a serious call to self-mastery? Man working out, God

working in — that is the New Testament synthesis.

In actuality, man working out his salvation alone is a pathetic spectacle. We've all witnessed that, and its failure. It is the case of a hopelessly defeated moralist trying to elevate himself/herself by his/her own bootstraps. It doesn't work. The first step to recovery by an alcoholic is: "We admit we are powerless over alcohol, our lives are unmanageable." The second step is: "We must come to believe that a Power greater than ourselves is the only way to restore us to sanity."

The serious call to self-mastery is really a serious call to the *Grace* of self-mastery. If you suspect that I'm adding something to the plan of redemption, namely works or self-reformation, you're wrong. I wouldn't think of tampering with that wonderful plan.

I believe it was the prince of pulpiters, Rev. Charles Spurgeon, who said, "When you pray, get on your knees as if all depends upon God, and when you arise, work as if all depends on man." That's the point I'm laboring to make. After the initial burst of joy (salvation), we have a serious call to the Grace of self-mastery. We've got to go to work!

Grace and free will

The amazing thing about Grace is that it can be thwarted by an individual's free will. God chooses not to work in an individual who will not offer any disciplined cooperation. The

result is a heartbreaking spectacle — and I've witnessed many.

A few years ago I sat in the hospital with a brokenhearted father whose one-year-old son was dying. The father refused to accept Christ even in that hour of trial. The son died that night. The father still has not come to the Lord. A year ago I sat with a mother whose son had just killed himself; the mother refuses to acknowledge the Lord in her life. I remember an alcoholic who said, "I'd give up my right arm to quit drinking!" He never did and died from it — without the Lord. I was powerless to help any of these people, even though I pleaded with them and prayed for them.

Early in Genesis God said to Cain, "... sin is crouching at your door; it desires to have you, but you must master it" (Gen. 4:7, NIV). I believe that God is saying that real discipline is not a vain effort to save ourselves, but a life-giving covenant relationship in Grace that affects us to the soles of our heels. For you see, Cain believed in God; he was not an agnostic. The fact is, Cain had presented an offering to God. The difference between Cain and Abel was not God-belief; they both believed. The difference lay in obedience to God's principles and the working out of grace in self-mastery.

No self-discipline

People go to worship and make offerings, but their lives — like Cain's — reflect the problem of self-discipline. Dozens of them have sin crouching at their doors! They leave the service as shackled as when they came in. They have somehow been betrayed by a myth that God will zap them with Grace and change them from losers to winners. But God hasn't chosen to work that way.

I would think that even God grows weary of His people whimpering and needing pampering all the time. The failure of the church lies not with God or His mighty angels, but with His children, who squelch the joy of Grace by attempting to squeeze out of it all they can get. "I'm a Christian; now God needs to bless me! He can do it; He can pull the strings and make me a winner." But self-gratification is not self-mastery. The Grace of self-mastery is what we really need. [†]

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Conference Business

Included in this issue (on pages 10-14) is information about two important business items to be considered at General Conference in August. All Brethren, and especially those who plan to attend Conference, are urged to study this information carefully. Along with this information is the Nominating Committee's slate of nominees for positions on the General Conference Executive Council (p. 12), and a General Conference Registration form for housing, special meals, and the children's programs (p. 15). Next month's EVANGELIST will contain a preview of the Conference program.

Help us save postage. On page 9 there is a brief article about how the April postage increase has affected the EVANGELIST. While we can't do much about the increase (except pay it), you can help us save postage another way. Every time a copy of the EVANGELIST is returned to us because the recipient has moved, we have to pay 30 cents. So if you are changing addresses, either permanently or from your winter to your summer home, please let us know. Clip out or copy the address label from the EVANGELIST and send it, along with your new address and the date of your move, to the address at the left. You'll keep your EVANGELIST coming and help us save money as well.

Answers to Little Crusader Page:

- Church.
- By joining the dots, you drew a church building.
- You should have circled the word "people."

Why Do Pastors Leave The Brethren Church?

(And What Can We Do About It?)

ARE you concerned that The Brethren Church is presently losing pastors to other denominations faster than our seminary is graduating Brethren pastors? Concerned enough to want to do something about it? I pray that you are!

The Brethren Church is capable of reversing this trend, if it chooses to do so. Be assured, however, that this situation will not correct itself. But if our members, trusting in the Lord Jesus Christ, determine to do what is necessary to deal with the problem, I believe the present trend will be reversed.

Low salaries

Whether or not our churches are willing to admit it, one reason for this great exodus of our pastors to other churches is **low salaries** — not a falling away from the faith. Most of the pastors who have left our churches have found churches in other denominations where they are better paid.

It is easy for us to find fault with them for leaving The Brethren Church. After all, didn't we provide a fine seminary where they could receive the best professional training for the work to which God has called them? How could they leave The Brethren Church after we did so much to help them?

Well, Brethren, I find it easy to have sympathy for them — especially the younger ministers. Our young Brethren pastors and their wives who still have children to raise are the ones who are hurting most. This is especially true if the pastor's wife is not working outside the home. The past half-century of our nation's history should be

enough to convince us that a "full-time" mother is required for a family to be at its spiritual and moral best. Therefore, I believe it is terribly unjust when a church pays its pastor such a small salary that the pastor's wife is forced to leave her children and work outside the home.

During the 1987 General Conference, a veteran Brethren pastor approached the Stewardship Committee and asked if he might write an article about Brethren pay packages. He felt that the article would be, at least in part, an answer to the question raised by Dr. Warren Garner in his 1986 moderator's address about how to encourage elders to continue serving in The Brethren Church rather than going to other denominations.

The Stewardship Committee gladly presents his article for your consideration. In it, this longtime Brethren pastor, who prefers to remain anonymous, makes some painful but poignant observations concerning our treatment of pastors. While all may not agree with his contentions, he certainly gives us food for thought. And his biblical challenge puts the ball squarely in our (the Brethren people's) court.

*— Rev. Reilly Smith, chairman
General Conference Stewardship Committee*

Most Brethren pastors have spent at least seven years of their lives training for the work to which God has called them. Unless they have a very generous benefactor helping them, our young ministers graduate from seminary with an educational indebtedness of several thousand dollars. That wouldn't be an insurmountable problem to a doctor, a lawyer, or even an educator. They could pay that off in a couple of years. But with the salary that most

of our pastors are receiving, they will probably work a *long time* to pay off that debt.

Even with all their professional training, pastors are *supposed* to be our poorest paid professional people, aren't they? Where did we ever get such an idea? Certainly not from the Word of God. The Apostle Paul admits that he was not paid, or poorly paid, during most of his ministry. But he never indicated that he was in favor of ministers being poorly paid. To the contrary, in I Timothy 5:17, 18, he declares "Let the elders that rule well be counted worthy of **double honour**, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward." (Read I Corinthians 9:9-14 also.)

Respected and well-paid

The word translated *honor* in I Timothy 5:17 is taken from a Greek word which has two meanings: *honor* and *honorarium* or *compensation*. There is no doubt that both meanings are intended here. Paul is implying that pastors who do their work well should be respected and paid well by the church. I'm convinced that being "respected" and "well-paid" go hand in hand. The respect that a church has for its pastor is usually reflected by the salary they pay him. This principle is true in any profession.

Paul found it so. In II Corinthians 12:13, Paul asks the church at Corinth to forgive him of "this wrong." The Greek word he uses for wrong is *adikia*, meaning "unrighteousness, wickedness, injustice." But

"I wonder how many of our young people who struggled with a 'call' to the ministry decided against that 'call' when they compared their pastor's salary with the salary of other professional people."

what is this terrible **wrong** Paul refers to? Evidently this church had developed an inferiority complex because Paul had not been "burdensome" to them financially. In 12:15 Paul explains that he had not been "burdensome" to them because of his great love for them. He then complains that the more he loved them (by refusing to be a financial burden), the less they loved him. His good intentions backfired. Both Paul and the church would have fared better spiritually if he had been a financial burden to them.

Pastors and other professions

Some of you may be thinking that you are already paying your pastors very well. I doubt that any Brethren pastor, even the best paid, is doing as well financially as he would be doing if he had entered some other profession. For example, if I had entered the field of education and spent as many years in training as I spent in college and seminary, I would have earned a Ph.D. degree in education. Where I now live, if I worked the full year in education, I would be paid, including benefits, about \$56,000 per year. And by no means do I live in the highest paying school district in the U.S.

Please keep in mind that when you look at salary schedules for teachers that they are set up for about nine months of work — not twelve. Also, these schedules usu-

ally do not include benefits, such as social security, retirement, hospital and doctor insurance, dental insurance, etc. Therefore you must add the value of these benefits — about \$5,000 to \$6,000 per year — to the salary schedule before you compare it with the pastor's package, which already includes his benefits.

A personal example

Our children are now raised, so my wife teaches. Presently, she earns \$9,000 more in about nine months than I earn in a year. She has about two years less education than I have and has taught about one-third the number of years that I have preached. Incidentally, she is scheduled to receive about a \$2,000 raise this September.

I'm convinced that the vast majority of our Brethren pastors are no better paid than I am. I made this comparison between pastors' and teachers' salaries because I know about teachers' salaries. I'm certain that Brethren pastors' salaries would also compare unfavorably with other professional people. But remember, if you're going to compare "apples with apples," you must add all the benefits to the other professional salary before you compare it with the pastor's package. Is your pastor worth less to you than your local school teachers? If your answer is "no," then why do you tolerate your church paying him less?

I wonder how many of our young people who struggled with a "call" to the ministry decided against that "call" when they compared their pastor's salary with the salary of other professional people. Oh, it's easy to say, "Well, if they're that interested in salary, then we're better off without them." But that's a cop out. That's simply throwing the whole burden of this problem onto the shoulders of the pastor. Wouldn't it be fairer to help solve the problem?

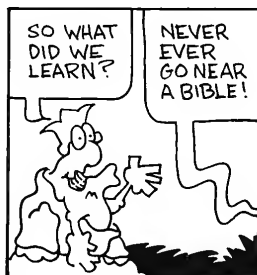
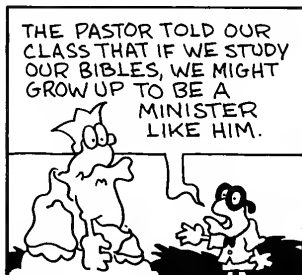
Something that really frustrates me is to hear one of those young people, while struggling with that "call," confess that his parents have advised him to stay out of the ministry. Why? Because with his God-given abilities, he will be able to earn a lot more money in some other profession. To such parents I present a better idea. Instead of directing these young people to a different work, why not pay pastors a fair salary and thereby eliminate the temptation to direct them away from God's "call."

How can we pay more?

Some of you may be thinking, "How can our church afford to pay our pastor a salary comparable to what other professional people with his years of training and experience receive?" I'm glad you asked. Please read Malachi 3:7-10. Most of our
(continued on next page)

Editor's note: I have been saving this cartoon for an appropriate occasion. This seemed like an opportune time, for its message (though presented in a humorous form) fits so well with the above article (see particularly the third column on this page).

Pontius' Puddle



© Joel Kaufmann

Why Do Pastors Leave?

(continued from previous page)

churches could increase their budgets tremendously if all of our members would bring their tithes and offerings to the local church.

Much of the money that should be coming into our churches is being siphoned off by organizations that appear to be "good causes." Too often, however, these organizations — which know how to develop a strong appeal to God's people — turn

"The respect that a church has for its pastor is usually reflected by the salary they pay him."

out to be anything but "good causes." But because of their appeals, they are able to get money from our people while many local Brethren churches, pastors, and denominational ministries are really hurting. It just doesn't make sense.

If all our members would bring their tithes and offerings to the church, we could pay our pastors a fair salary, pay our fair share of the denominational ministries, take care of our local needs, and send the remainder of the money to the Missionary Board to expand its work. Furthermore, our faithfulness in bringing our tithes and offerings to the Lord would enable God to open the windows of heaven and pour out those promised blessings. This could very well be the solution to our church growth problems.

When we do our part, God always keeps His promises to us. Brethren, let's trust Him! [†]

Your reactions to this article are welcomed. Do you have something to add to what has been said here, or a different point of view to express? If so, share your thoughts with others through the "Readers' Forum" page (which has not appeared recently because no one has submitted an opinion). Just make sure if you write that you speak the truth (as you see it) in love and with a desire to further the work of the church. Editor.



New I

MARRIAGES need a little inventory now and then. Have you ever considered giving your relationship with your spouse a periodic Christian check-up?

Have you been together so long that you only see your partner's faults? Has the thrill you used to experience from the other's presence become dull acceptance of your mate as someone who is always around. Have the love and kindness that used to make your marriage sparkle grown cool and allowed your marriage to become tarnished?

Remember the Bible's admonition: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32, *emphasis added*). What a pity it is to see many older couples snap at one another, make sarcastic remarks, offer unkind criticism, or speak in a derogatory way to their spouse. These same persons may be very considerate of friends and strangers.

A wife may answer: "Well, my husband is grouchy all the time. Why should I be kind to him?"

Or a husband may remark: "She's sick a lot, and when she's ill she's cross. Why should I bend over backwards to please her?"

If a husband or wife has a health problem, it may be difficult for that person always to be cheerful. Yet we all know of cases in which a sick person has displayed a benevolent attitude even though suffering ex-

treme pain. On the other hand, there are others who vent their pain on their spouse. If you are the one in poor health, which kind of person are you?

But the partner caring for a sick mate has to work at keeping a rein on his or her feelings too. Again, kindness and forgiveness ease many a trying moment.

Another kind of unkindness is practiced by those who take little retaliatory actions against their spouse. This may occur when one of the two is disappointed because that one didn't get his or her way or didn't win a point in an argument. But such acts of retaliation certainly don't promote harmony in the home.

Action, not excuses

It's easy to make excuses for the way we treat our marriage partners. But action, not excuses, is what's required. If a doctor tells a patient to change his or her diet, take medicine, or change a routine in order to improve his or her health, most people follow the doctor's advice.

Shouldn't we do as much for our marriages? Shouldn't we "follow the doctor's orders" and put forth the kind of thought and discipline that are required to improve our sagging marriages? Even a very good marriage can stand a little brushing up — a little refurbishing, as it were — from time to time.

Faultfinding in marriage is often due to lack of interest in other things or other people. There are many ways to relieve boredom in a slightly-worn marriage.

Reach out and make more friends. Invite someone into your home who is new in your church or community.

Mrs. Bristol, a free-lance writer and former high school teacher, lives in Mesa, Ariz. She and her husband of more than 50 years have three children and six grandchildren.

This traditional wedding month, when many marriages begin, is also an appropriate time to put new life into older marriages. Here are some practical suggestions for doing so, shared by a woman with more than 50 years of experience in a successful marriage.

e For Older Marriages

By Doris Bristol

Learn a game you've never played before. This can be anything from an active sport like golf to a sit-down table game. Or take a course in a subject you've been interested in but never studied. If such courses are not available in your community, try a correspondence course. Or perhaps you would prefer to learn to play a musical instrument.

If you no longer work at a regular job, many kinds of volunteer activities are open to you: helping in a hospital or school; reading to the blind; being a foster parent or grandparent; helping with service projects of your church.

These are just a few of the ways you can add new zest to your life. The list could go on. The main objective is to get the focus off yourself and on to other activities and other people. Your marriage will benefit accordingly.

Plan special treats

It's also fun to plan special treats for your spouse or to give little surprise gifts. These don't have to cost a lot. It may only be a gift of yourself and your time. Repair an item that your partner has wanted fixed for some time and which you have never gotten around to. Or invite your mate out for a walk around the block or through the woods.

Kindness means being considerate of one another's comfort. This shouldn't be a one-way street, with one spouse waiting on the other all the time. Most happily-married couples learn early in life that it takes a good team to pull a wagon. So find new ways to pull together.

In nearly every marriage, the embers of love are present, but some-

times the fires are banked. If this is true, the flame needs to be rekindled. It's a known fact that babies in orphanages who are handled, loved, and cuddled by those in charge thrive much better than those who get little attention. Likewise, in marriage an unexpected hug or kiss for a neglected spouse will lift his or her self-esteem and set the heart singing again. Isn't it nice to be the cause of making someone happy?

Renew your love

Renew the love that you had for one another at the altar when you married. Do this every day. This can be done through a thoughtful deed, a meaningful touch, a tender expression of love, or a shared prayer. A marriage partner never tires of hearing the words, "I love you."

Think how devastated you would be without your spouse. Be thankful for the years you've had together and make each new day worthwhile. We do not know when one or the other will be invited to join God's Greener Pastures.

If your marriage has become a little shoddy, you will have to work at improving it. Psychologists tell us that we reinforce our thoughts and behavior by repetition. It's important, therefore, to keep our thoughts and acts going in a positive direction instead of letting them slide along the path of least resistance.

Some will say, "If you knew what I've been through, you wouldn't expect me to be forgiving and kind." Sorry, but Christ refuted that statement. As life progresses, all of us acquire battle scars. True, some people receive worse scares than others. But even if the wounds are deep, the

only way to heal them is by forgiving the one who inflicted them and by erasing the hurt from our minds. You've made it this far. Let the going get better as the years go by.

In our efforts, we must make use of that basic Christian tool — prayer. This means praying for one's spouse and one's self — which adds up to one's marriage. Christians know that prayer can work miracles. In Shakespeare's *Merchant of Venice* Portia says, "... we do pray for mercy, / And that same prayer doth teach us all to render / The deeds of mercy." And another great English poet stated, "More things are wrought by prayer / Than this world dreams of . . ." We need to pray.

When we are loving and kind and strive to do our best in all areas of our marriage, these attitudes and actions spill over into all aspects of our lives. We realize that we should try to maintain a well-ordered and pleasant home. We see the importance of proper exercise, good eating habits, and of promoting good health for both husband and wife. We take an interest in keeping our appearance neat and attractive. But above all, we see that maintaining a good attitude toward our spouse is crucial. All of this works like the fairy tale porridge pot that boils over spilling its contents into the home and the community. We need that.

A spiritual analysis of our marriages from time to time may be more important than the physical check-up we undergo. As we make this analysis, let us remember that for a happy life and a good marriage, "Be ye kind one to another . . . forgiving one another . . ." These are words from the Master's Book. [†]

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

What Is Brethren Church Polity? (And Why Should I Care?)

By Moderator Dale R. Stoffer

THE above title asks two questions that I want to answer in this article. By the end of the article, I hope that you also will be able to answer both of them.

The word "polity" may be unknown to many of you. (It is one of those theological terms we pastors like to throw around to impress people.) Polity refers to the political structure or government of a body, in this case the church.

Three types of polity

Historically there have been three main types of church polity. In the **episcopal** form of church government, authority resides in the bishop. This is a top-down authority structure, found in the Methodist, Episcopal, and Roman Catholic churches.

The **presbyterian** system of church polity places primary authority in a series of representative bodies, which exercise that authority. Found in the Presbyterian and Reformed churches, this form of polity is a hybrid of the other forms, for it includes both hierarchical elements — final authority rests in the highest body — and congregational elements — lower bodies select the representatives for the higher.

In **congregational** polity, as found among Baptists, Congregationalists, and many Lutheran groups, the local congregation is the seat of authority. A congregation

may enter into cooperative affiliations, but these are voluntary in nature.

When we speak of Brethren polity, we need to distinguish between the government which unites us at the district and national levels, and the government employed in our local churches. The distinction was set forth concisely by the conference of 1887:

It is the sense of this convention, that the apostolic idea of congregational church government relates alone to the incidental affairs of the local congregation and not to doctrinal practices and tenets which must be general or universal, the same in all congregations, the doctrinal conditions of membership in one congregation the same as in every other.

Limited congregationalism

Denominationally, then, our polity is limited congregationalism. It is *limited* in the sense that at the local and district levels, churches have willingly accepted certain limitations to their rights in the areas of doctrine and polity. It is *congregational* in the sense that no powers can be assumed at the national level regarding local or district matters unless the local and district bodies consent to passing on the authority. (The same is true at the district level.) A recent example where a local and district power was trans-

ferred to the national organization is the adoption of the National Ordination Council.

I cannot stress strongly enough that the ties that bind us together at the national and district levels are relational and not structural. In other words, no matter how efficiently we may be organized at these levels, the entire organization is undermined if we fail to cooperate with one another, love one another, respect one another. The glue that holds us together as districts and as a denomination (and as local churches for that matter) is the spiritual, relational qualities of love, trust, respect, forgiveness. Remove these qualities and you have destroyed the church at all levels.

Let me address briefly the matter of local church polity. The Brethren Church in general has chosen to follow a congregational format in its local churches. I find that some churches seem to feel that congregational government means that the entire congregation must be involved in making every decision, not only the major ones regarding selection of pastor and building of facilities, but also the lesser ones of what color to paint the nursery and what Sunday school curriculum to use. Such radical congregationalism becomes unworkable in any but the smallest congregation. (Even here it is poor stewardship of time.)

The most effective polity

Some kind of representative congregationalism, in which all but major decisions are entrusted to respected representatives of the congregation, is the most effective governmental form in local Brethren churches. If we have elected or selected as our leaders people in whom we have discerned special spiritual gifts, we should show them the respect they deserve by trusting that their decisions are being made for the glory of God and the edifying of His people.

Why should we care about polity? I trust that you can answer that question now. But if you need help: Polity is important because it is the agreed-upon means by which we relate to one another in the church. We as Brethren have chosen not to be independent of one another and

(continued on next page)

not to do our own thing because we believe that the church is larger than just the local congregation. But we also have avoided a hierarchical approach, believing that the total body should seek consensus on major issues.

Let us remember, however, that our form of polity is effective only to the extent that we relate to one another with love, respect, and trust. Let us be Brethren by being brothers and sisters in our church business as well as in our worship. [†]

Recent Postage Increases Affect the EVANGELIST Too

The increase in postage rates that went into effect in April affected not only how much it costs to mail a letter, but also how much it costs to send THE BRETHREN EVANGELIST. In fact, the 13.6 percent increase in the first class rate is small compared with the 38.5 percent increase on the EVANGELIST.

Our monthly postage bill to mail the magazine is now approximately \$100 more than it was before April 3. That figures out to about three cents more per copy (nearly the same amount of increase as for first class, but a much higher percentage of increase, since the average rate went from 7.2 cents per copy to around ten cents per copy).

Since we didn't know this increase was coming, our postage bill for mailing the EVANGELIST this year will be around \$900 more than budgeted (two of the 11 issues were already mailed before the increase went into effect). Next year we will need to take these increased postage costs into consideration, which means an increase in subscription rates seems likely.

General Conference Equipping Workshops for Revival Services and Outreach Ministries

Sponsored by the General Conference Evangelism Committee

Searching for good material to help strengthen your upcoming revival service or to foster creative outreach strategies in your local congregation? The General Conference Evangelism Committee has done the groundwork for you! Described below are **two excellent workshops and related resources** which will be available during the Tuesday and Thursday workshop sessions (2:00-3:15 p.m.) at the 1988 Brethren Church National Conference.

Workshop #1: "PLANNING, PREPARING, AND PRESERVING EVANGELISTIC AND REVIVAL SERVICES IN THE LOCAL CHURCH."

(Part 1 — Tuesday; Part 2 — Thursday)

Based upon careful research and practical methodology seasoned by five decades of pastoral ministry, the material for this workshop was selectively gleaned from Dr. J. Ray Klingensmith's seminary thesis by the workshop facilitators Keith Hensley and James F. Black.

Part one will provide solid biblical insights into the role, function, and office of the evangelist. Part two will furnish the "hands-on practical applications" for planning, preparing, and preserving evangelistic and revival services in the local church. Parts one and two are combined in a paperback book which will be available in limited edition (100 copies at \$2.00 per copy) for workshop participants or interested conference attendees.

For those who wish they had some written guidelines for improving their evangelistic services and expanding the impact they have on a church and community, this workshop is a must!

Workshop #2: "OUTREACH THROUGH SUPPORT GROUPS"

(Part 1 — Tuesday; Part 2 — Thursday)

How are you responding to the physical, emotional, and spiritual needs of the bereaved, deaf, divorced, sight impaired, sexually abused, suicide-survivor-victims, international students, unchurched youth, and those limited by age or a physical handicap who require practical assistance in your community?

This workshop, facilitated by Mike Gleason and Doris Shultz, will provide you with the practical insights you need for developing outreach ministries to serve the various need groups represented in your community. Part one will provide biblical insights accompanied by a useful "step by step" manual (\$1.00 per copy), which details the process of developing outreach through support groups. Part two will provide workshop attendees with the opportunity to meet with many of the lay leaders who help to facilitate the various outreach ministries of the Ashland Park Street Brethren Church, who will respond to specific "how to" questions.



Pontius' Puddle



The Polity Committee will present two major items of business at the 1988 General Conference — one on membership and a second on changing boards to ministries. Both items are being presented on this and the following pages of the *EVANGELIST*. The Polity Committee asks that everyone, but especially those planning to attend General Conference, study both proposals carefully. If you have any questions or comments, please forward them to any member of the committee. We desire to have any concerns answered before Conference in order to be good stewards of the use of Conference time.

— *The Polity Committee: Gerald Barr, chairman; St. Clair Benshoff, Jerry Flora, Dale Stoffer, Ronald W. Waters*

The Concept of Membership In The Brethren Church

From the General Conference Polity Committee

AMONG Moderator Warren Garner's recommendations to the 1987 General Conference was the request for a study of the definition of membership. The General Conference Executive Council was empowered by Conference to select a committee to study the question and therefore referred it to the Polity Committee. This report represents the committee's conclusions regarding membership in The Brethren Church.

We realize that local churches do have the right to define membership as they wish. But it is also realized that we need some agreed-upon definition at the national level to make membership a more accurate statistic for gauging the strength of the church and determining apportionments (if membership is a factor in apportionments). Likewise, if we have consensus on the meaning of membership, churches will tend to gravitate toward this understanding rather than drifting in many different directions.

What is membership?

Church membership, as practiced by most denominations, is a logical and, we believe, correct inference from the concept of the church developed by Paul. His use of the "body" imagery (or, more specifically, the body of Christ) as a picture

of how the church should function (see Rom. 12:3-8; I Cor. 12:1-31; Eph. 4:1-16) likens believers to "members" of a physical body who act in concert for the glory of God and the edifying of the body itself.

Paul makes an assumption in these passages that American Christianity fails at times to appreciate. Commitment to Christ includes commitment to His body, the church. The church here is not to be understood in an invisible or spiritual sense, but in the concrete sense of a local body of believers. Note in this regard I Corinthians 12:13, in which Paul indicates that the baptism by the Spirit which is the foundation for our salvation incorporates us into the body of Christ. As Paul shows in the following context, he understands this body in very concrete terms.

Paul suggests therefore that two commitments are expected of every Christian: commitment to Christ, which is the basis of our salvation, and commitment to a body, which is the means to our sanctification or growth in the Christian life. Though for purposes of definition, it is important to distinguish these two commitments, they actually should be thought of as a unit. Commitment to Jesus Christ as Lord and Savior should always lead us to commitment to His body as represented

in a local body of believers. (We distort this biblical truth when, in our presentation of the gospel, we fail to teach the new believer about the necessity — not for salvation but for Christian growth — of involvement in a local church.) The first commitment looks forward to the second as its practical fulfillment; the second looks back to the first as its presupposition.

What are the requirements for church membership?

In order to become a member of a local Brethren congregation, a person should fulfill several requirements. *First*, the person must have made a commitment of faith to Jesus Christ as Lord and Savior. *Second*, the prospective member should have been baptized by trine immersion, or in the case of an individual baptized in another denomination, by any form of believers' immersion. *Third*, the person must be willing to recognize Christ's lordship in all areas (failure here will inevitably lead to disruptions in the body). Membership should therefore include a commitment to regular participation in church services, proportional giving of one's resources, and living a life worthy of the Christian calling (fuller descriptions of these commitments can be found in *A Centennial Statement*, pages 7 and 8). *Fourth*,

since local bodies as well as denominations have a right to order their lives within the limits of Christian freedom, the prospective member should be willing to accept the order of faith agreed upon by these bodies. *Fifth*, because this is commitment to a body and not an institution, there should be a commitment to the other believers in the fellowship with the goal of mutual growth through encouragement, love, prayer, and correction. *Sixth*, the person should understand that failure to live up to these commitments will necessitate the loving admonition of the church with the possibility of disfellowshipping if a member fails to heed such admonition. If these requirements were carried through consistently, there should be only one type of membership, active membership.

Membership, discipline, and restoration

One of the elements that caused the Brethren to break from both the established churches and Radical Pietists in Germany was the lack of discipline in these groups. What Franklin Littell has said with regard to the Free Churches is certainly apropos to the Brethren today: "That the Free Churches, whose original complaint against the establishments was precisely that they practiced no true Christian discipline, should have succumbed to such a degree is a scandal twice compounded." Our concept of membership must include the dimension of discipline; otherwise we are being neither biblical nor Brethren. All too often the development of an inactive membership is a "painless" way of dealing with members who have gone back on their membership vows, while roll revision, without confronting lapsed members before their names are taken off the roles, amounts to "passive discipline."

Ideally there should be only one type of membership, active membership. When you think about it, inactive membership is a contradiction in terms. If the church is like a body, how many "bodies" do we see with inactive hands, feet, eyes, etc.? They are either comatose or dead.

There are at least two forms of discipline which fit very easily into

Brethren practice. One is the covenant renewal approach in which all members renew their membership commitments yearly. Those not renewing their vows are dropped from membership, though such people should be visited by the pastor or deacon prior to removal from the membership role in order to ascertain the reasons for failure to renew.

A second form of discipline is the traditional yearly deacon visit. Every member of the church is visited by a deacon once a year to make sure the member is still being faithful to his membership covenant. If more Brethren churches developed such a practice, it would not only lead to a stronger, more committed church body, but it would probably also lead to a renewal among the deacons and deaconesses of many churches.

As intimated above, it should be a set policy in the church that no one should be removed from the membership roles without a visit by the pastor and/or deacon. This procedure could have several positive results. It could lead to a restoration of more lapsed members. It could acquaint the pastor with problems in the church which need to be addressed. It certainly would deepen the spiritual life of the congregation if people knew the pastor and deacons were taking the membership vows of their people seriously.

Basis for national apportionment

It is our conviction that national apportionments should be based partially on membership. One of the reasons churches began to take a serious look at their membership rolls was because apportionments became linked to membership. We may cringe at the thought that finances are the goad to taking membership seriously, but the alternative, going back to the status quo with its undisciplined membership, certainly is worse. For consistency, however, it would seem best to have all apportionments based on one factor. This should not be membership alone because of the continuing discrepancy in the way churches define membership. The Church Growth Index, the sum of membership, average Sunday school attendance, and average worship attendance divided

by three, seems the best factor. If a switch is made to the Church Growth Index as the basis for all apportionments, the actual revenues generated should be the same as under the former method — what is referred to as "revenue neutral."

Membership as it relates to General Conference statistics

Each local church has the right to define what constitutes membership in that church, subject to the restrictions provided in the *Manual of Procedure* and based on a biblical understanding of what it means to be a part of the body of Christ. However, it is important that local churches use a uniform method of reporting numbers to the General Conference.

The standard for reporting an individual as a member of the local church for General Conference purposes shall be as follows:

- regular participation in church services;
- faithful stewardship of one's resources: time and abilities, as well as money;
- lifestyle worthy of the Christian calling.

The membership roll should be reviewed annually to ascertain the standing of each member. This review process should not be viewed solely in the formal sense of revising the roll for statistical purposes, but should even more be seen as an opportunity to draw back into active fellowship all those who have lapsed in their commitments to the Lord and the church. We strongly urge that no one be removed from membership in the church without first being contacted by the pastor and/or deacons of the church.

We recommend against establishing legalistic standards for membership. Rather, we encourage each church to take into account individual circumstances. It is far better to be inclusive when the spirit is right than exclusive when the standard is not met. To declare an individual out of good standing with the church is, in a sense, to say that that person is out of good standing with the Lord.

Rather than discarding the names of those who are not in good standing and who have not affiliated with another church, churches should

General Conference Business Items

maintain a list of former members, including their address, year baptized, year became a member of the church, and year removed from membership in the church. We also suggest that the church maintain regular contact with these former members when possible through the church newsletter, annual visit by the deacons or others charged with spiritual care of the congregation, or any other means for maintaining the relationship. The goal should always be to restore a brother or sister to fellowship with Christ and His church (James 5:19-20).

We urge that local practices reflect as much as possible the definition of member recognized at the national level.

Membership Promises

(This is a suggested format for receiving, new members based on the above report.)

In The Brethren Church, candidates for church membership present themselves before the gathered body of Christ to make public commitments to their fellow church members (much as we make a public profession of faith in Jesus Christ) and to receive commitments in return. These promises are solemn vows made before God to one another. They are not to be taken lightly by either the new member or by the present members of the congregation.

Candidates for membership are asked to listen to each question carefully, and, if in agreement, to answer, "I do" or "I will":

In presenting yourselves for membership in this congregation:

1. Do you renew your profession of faith in Jesus Christ as your saving Lord and will you live from this time forward in loving and faithful obedience to His Word? (I do.)

2. Do you understand and accept the faith and practice of this church? (I do.)

3. Will you continue in your own spiritual growth and encourage the growth of others through your regular participation in services of worship, study, and fellowship offered by this church? (I will.)

4. Will you support the ministry of the Lord Jesus Christ through this church by giving of your time and money in the way the Bible teaches, and by using the abilities and spiritual gifts God has given you? (I will.)

5. Will you pray regularly for the life and ministry of this church, for its pastor, its leaders, and your fellow members? (I will.)

6. Will you seek to live in harmony with your fellow members of this church; will you support them with your prayers and your encouragement; and will you, in a spirit of love and submission, both give counsel to and receive counsel from your

brothers and sisters in Christ? (I will.)

Members of the church are then asked to stand and make these commitments to the new members:

1. Do you, the members of the

Church, renew your commitment to Jesus Christ as your saving Lord, and do you renew your commitments to one another as members of this church? If so, answer, "We do."

2. Do you enter into solemn covenant with these persons being received into church membership, and do you promise them your love, your help, your encouragement, your counsel, and your prayers? If so, answer, "We do, by the grace of God."

The pastor then extends "the right hand of fellowship" — a handshake — and welcomes each person into the membership of the church. It is appropriate to also give a word of introduction of each new member to the church as a whole and to invite all church members to welcome each one into membership following completion of the service.

Notes on the response to the report:

1. This report was submitted to the General Conference Executive Council where it was recommended for adoption by General Conference.

2. The Polity Committee presented the report at Pastors' Conference. Though some concerns were expressed, it received generally favorable comments.

Nominees for General Conference Executive Council

The General Conference Nominating Committee has prepared the following slate of nominees for positions on the General Conference Executive Council. The committee may add other names before Conference.

For Moderator-Elect

Rev. Gerald Barr, Brethren pastor since 1972 and currently pastoring the Sarver, Pa., Brethren Church. Served as the 1985-86 moderator of the Pennsylvania District Conference, as secretary-treasurer of the National Brethren Ministerial Association from 1978 to the present, and on the General Conference polity committee from 1978 to the present.

Dr. Mary Ellen Drushal, associate professor of Christian education at Ashland Theological Seminary. Member of Park Street Brethren

Church where she serves on the Christian Education Ministry and has taught Sunday school classes to various age groups. Current member of the National Board of Christian Education.

For Plains Representative

(Indiana and Central Districts)

Rev. Mark Baker, minister of music for the Elkhart, Ind., First Brethren Church and manager of the Bethel Bookstore in Elkhart. Former church planter/pastor of the Carmel, Ind., Brethren Church. Current member of the National Board of Christian Education, the Ministerial Recruitment Committee, and chairman of the Conference Worship Committee.

For Member at Large

Mrs. Helen Garner, retired elementary teacher. Member and deaconess

at the North Manchester, Ind., First Brethren Church, where she is active in W.M.S., choir, and the Education Committee. Member of the Indiana District Ministry of Education.

Mrs. Alberta Holsinger, retired elementary and reading teacher. Member of the Park Street Brethren Church. Has served at all levels of the Sunday school and on many local church boards and committees. Conducts teacher training seminars, is a current member of the Ohio District Board of Christian Education, and prepares the "Little Crusader" page for the EVANGELIST.

Mrs. Doris Shultz, member of the Park Street Brethren Church, where she chairs the Worship Ministry, is a member of the Board of Administration, is a part of the Bereavement Core Group, and sings in the choir. At the denominational level she is a member of the Benevolent Board and the Conference Evangelism Committee.

Proposal on Changing Boards to Ministries

From the General Conference Polity Committee

THE first of Moderator Warren Garner's recommendations last year was that "The Brethren Church develop a program that will increase togetherness in operation, belief, and accountability at local, district, and national levels." The Polity Committee was charged with making suggestions and proposals that would accomplish this broad-ranging recommendation.

One idea that came up as the committee discussed proposals that the Publishing Company was considering was the concept of having boards consider becoming ministries within the structure of General Conference itself. Presently the boards are semi-independent, setting their own policy, selecting their own personnel, having their own budgets and doing their own bookkeeping, owning their own computers, having their own shares of the copier and phone system.

Under this proposal, the work of the boards would come under General Conference with the oversight being done by the General Conference Executive Council (GCEC). Each of the ministry executives would have representation on GCEC.

What would be the differences between these two structures?

First and foremost, the executives would not face the difficult situation of serving two masters — their board and The Brethren Church through General Conference and GCEC. Inevitably, the executives must give greater allegiance to their board because the board sets the policy and has the power of the purse and of selecting personnel. Because of the structure, therefore, cooperation among the boards and with GCEC is discretionary. To the credit of the present executives, they have sought cooperation, but independent minded executives could do their

own thing if they wished. By having all executives as employees of the Conference, the structure would facilitate greater cooperation, clearer direction, and increased accountability. (It may legitimately be asked whether the Missionary Board should not retain its present status as a board. Because of the size and complexity of the program it administers, as well as the size of its budget — it equals all other programs at the national level combined — the transferal of its work to GCEC might well be overwhelming to GCEC).

Second, boards would not have the somewhat schizophrenic tension as to whether they are governing boards or boards charged with carrying out ministry. In the new structure, the work of the present boards would come under ministries of the church (such as Christian Education, Benevolences, etc.), and commissions within these ministries would do the work of the ministries under the direction of the executive of the ministry. (For example, the Christian Education Ministry might have commissions for youth, Sunday school curriculum, teacher training, etc). The proposed Director of Brethren Church Ministries (we are suggesting this title in place of Director of Denominational Ministries) could also help to coordinate the work of some of these commissions if desired (he could handle all gifts to World Relief, for example). The GCEC would serve as the governing board for all ministries, setting policies, selecting personnel, establishing and reviewing budgets.

Third, there would be time, cost, and personnel savings in this structure. Time would be saved because there would not be a need to keep track of the use of the copier or of the phone system, bookkeeping could be centralized, and there could

be more of a pooling of secretaries. There should be cost savings because there would not be as much duplication of services as under the present board structure. Personnel would be freed up by reducing some of the tedious record keeping of the secretaries and by allowing present board members to divert their energies into ministry rather than administration plus ministry. In addition, General Conference can choose the ten people who are most gifted in the areas of administration and vision for the church rather than needing to spread such people over 42 board positions.

Fourth, the church could easily move to a unified financial program along the lines suggested by Reilly Smith in the December *EVANGELIST*. There is wisdom in having both World Relief and Missions on a faith giving approach, however. This arrangement would remove the need for each board to do its own fundraising and would help to lessen the spirit of competition that sometimes exists among the boards. It also allows the church to move to standardized accounting procedures and will even out the cash flow for the ministries of the church (boards which relied heavily on income from the promotion from their special month will appreciate this). The "pie" would be cut up exactly as it is now among the boards and institutions with the only exception being that extra funds would need to be generated for the proposed Director of Brethren Church Ministries and the expanded Director of Pastoral Ministries office.

Fifth, this proposal can have a number of very positive results. It can free up the executives and commissions to do what they do best. It can lead to greater unity, cooperation, and shared visions. It has the potential for aiding the church to

General Conference Business Items

move forward deliberately according to where we feel the Lord is leading the entire denomination.

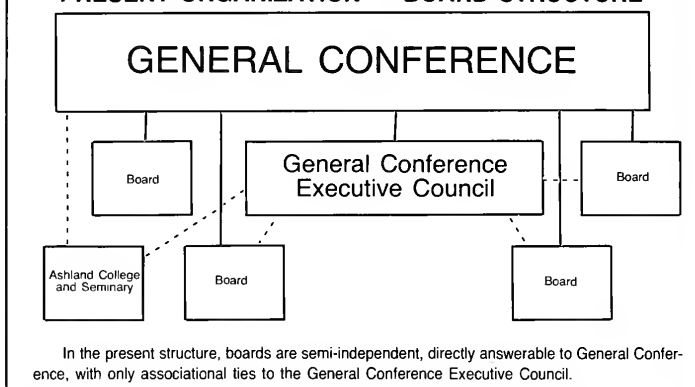
It should be emphasized that there is no need for a change in present personnel at the national office, though their job descriptions would, no doubt, be readjusted. It also needs to be pointed out that there should be no diminishing in the efficiency of any board. If anything, the work of the present boards should be even more efficient in this ministry-commission structure. Each board should feel free to decide its own course with regard to the proposal. The proposal does not stand or fall if one or two boards would choose not to reorganize along the suggested lines. But each board should weigh out carefully the advantages to its own board and to The Brethren Church represented by this proposal in making its decision.

Notes with regard to GCEC:

1. It would become necessary, if this proposal is adopted, for GCEC to develop an Executive Committee, much like those of our larger boards. This Executive Committee would have all the powers of the Council itself. This Executive Committee might consist of the Moderator, Moderator Elect, Past Moderator, the Director of Brethren Church Ministries, and one or two members chosen by the GCEC.

2. GCEC in all likelihood would have to meet for a longer period of time than it does now (this could mean more meetings or, preferably, a longer period for meeting each time the Council came together).

PRESENT ORGANIZATION — BOARD STRUCTURE



Notes with regard to commissions:

1. The present board members would logically compose the commissions within the new ministries. Each board could, together with guidance from GCEC, reorganize itself into such commissions based upon the interests of the members and the needs of the church. GCEC should ultimately have the authority to establish commissions and determine the sizes of these commissions.

2. Members of the commissions would be elected by General Conference from a slate of nominees selected by the Ministry Executive and the Director of Brethren Church Ministries and approved by GCEC. This procedure would not differ greatly from present board practice.

3. The executives of the various ministries would oversee the work of the commissions composing their own ministries.

Notes with regard to implementation:

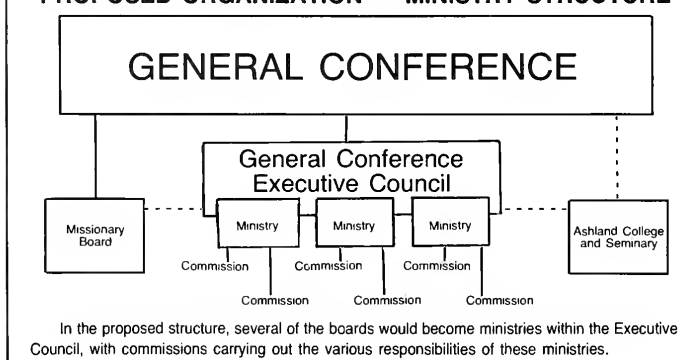
1. If most of the boards would approve this proposal, its features could be phased in over a year's period from the 1988 to the 1989 conference.

2. It would be advantageous to begin the unified financial program by April 1, 1989 (depending especially on when the Director of Brethren Church Ministries can be hired).

3. The phasing in of the Director of Brethren Church Ministries is a crucial part of this proposal, so the transition would be smoother if this person were selected by early 1989.

4. It needs to be understood that it may take at least two years to work through all the implications of this restructuring at the denominational level. Everyone needs to have patience and a willing spirit to bring the proposal to fruition.

PROPOSED ORGANIZATION — MINISTRY STRUCTURE



Notes on the response to the Polity Committee proposal:

1. This proposal has been presented to all the denominational boards or their representatives. All the boards have been favorable to the concept, though the Missionary Board has decided not to become involved in the restructuring itself due to the reasons cited above.

2. GCEC has gone on record as approving the concept in principle and recommending its adoption.

3. The Polity Committee also shared the proposal at Pastors' Conference, where it received favorable response.

Registration for:
"Let Us Be Brethren"

1988 General Conference

Monday, August 1 thru
Friday, August 5

Name _____
Address _____
City/State/Zip _____

Please reserve only one room per form. YOUTH are to register through the Board of Christian Education if staying in YOUTH DORMS. If staying with adults, use this form. NOTE: Registration with prepayment by July 22 results in lower costs.

HOUSING: Ashland College

Dormitory: Amstutz _____ Kern _____
Floor: Women's Restroom _____ Men's _____
Room type: Single _____ Double _____
Triple _____
Nights staying: S _____ M _____ T _____ W _____
Th _____ F _____
Other preferences: _____

RATES:

	Prepaid by July 22	Upon Arrival
Single	\$13.00	\$15.00
Double	17.00	19.00
Triple*	25.50	27.00

*Parents may bring cots, cribs, or sleeping bags for children in triples.
Key deposits: \$10.00/key. At least one key per room needed.

No. Nights × Rate/Night

_____ × _____ = \$ _____

No. Keys _____ × \$10.00 = _____

Total Housing Enclosed = \$ _____

CAMPING: Ashland Fairgrounds
Water and electric hookups, restrooms, no showers. \$5.00/night. Pay on arrival.

No. in party _____ No. of nights _____

MEAL RESERVATIONS:

No. Tickets

Tues. — BCE Luncheon	_____ × \$5.50	= \$ _____
Tues. eve. — World Relief Banquet	_____ × 7.00	= _____
Wed. — Ministers' Wives Continental Bkft.	_____ × 2.50	= _____
Thur. — WMS Luncheon (women, BYC girls)	_____ × 5.00	= _____
— NLO Picnic (men, pastors, BYC boys)	_____ × 3.50	= _____
Thur. Eve. — MBBC Missions Banquet	_____ × Offering	= -0-
Total Meals Enclosed		= \$ _____

*Ordering tickets for Mon.-Wed. meals a must, due to early deadlines. Tickets ordered after July 22 subject to availability. No meal refunds after July 22.

SUMMARY TOTALS

Total Housing Enclosed = \$ _____

Total Meals Enclosed = _____

Total Children/Junior
Youth Fees Enclosed = _____

Total Enclosed = \$ _____

Makes checks payable to:

General Conference Housing

CHILDREN & JUNIOR YOUTH PROGRAMS:

Tuesday–Thursday — 8:45 a.m. to 5:15 p.m.; Friday — 8:45 a.m. to 3:00 p.m.

Family Rates

	Week	Day
1 child	\$35.00	\$11.50
2 children	\$52.50	\$17.50
3 children	\$70.00	\$23.00

— A minimum enrollment of 12 in each program is needed to provide this service.

— No refunds for children's programs can be given after July 22 unless minimum enrollment is not met.

Children (3 years thru 2nd grade; completed)

Child's Name	Age	Days (circle)
_____	_____	T W Th F \$ _____
_____	_____	T W Th F _____

Junior Youth (those who have completed 3rd thru 6th grade)

Youth's Name	Age	Days (circle)
_____	_____	T W Th F \$ _____
_____	_____	T W Th F _____

— Please attach a note regarding any allergies (especially FOOD), medical conditions and nap routine. Total for Children/Youth \$ _____

FOR OFFICE USE ONLY:

Registration # _____ Date received _____

Received by _____ Amount/Check _____ Check Number _____

Mail this form as soon as possible with payment in full (but no later than July 22).
Send this registration to:

General Conference Housing, 524 College Ave., Ashland, OH 44805

New Lebanon Honors Treasurer For Thirty Years of Service

New Lebanon, Ohio — Members of the Brethren Church of New Lebanon celebrated Sunday, March 20, as "Jim Eck Day" to honor their church treasurer for his 30 years of faithful service to the congregation.

The celebration got under way during the morning worship service when former treasurer Helen Bowser and moderator Roger Shellabarger announced the special day to a surprised and speechless Mr. Eck. A stewardship emphasis continued throughout the service, including the morning sermon by Pastor Robert Dillard, which was entitled "Four Biblical Principles on Money" (based on Matthew 25).

Following the worship service, church members as well as many other friends joined in honoring Treasurer Eck and Wanda, his wife of 40 years, at one of the largest carry-in dinners in recent years. After the meal, Charles Wiltrout, current member and former assistant pastor

at New Lebanon, led in a "roast" of the long-time treasurer.

During the 30 years that Eck has served as treasurer at New Lebanon, his responsibilities have increased considerably due to the growth of the church and to the addition of staff in the 1970's and 80's. Over the years the budget has increased from \$16,000 to \$143,095. In addition, during the 1960's a Sunday school wing was built and the original building was remodeled, giving Eck the additional responsibility of caring for the building funds.

As treasurer, Eck has consistently spoken in favor of increased giving to missions, seeing it as a key to the successful spiritual and fiscal growth of the church. The New Lebanon congregation has shared this view, and as a re-

sult mission giving has grown tenfold since 1958, and it may double again this year over what it was three years ago.

Serving as church treasurer seems to run in the Eck family. Jim's father, the late John Eck, served as New Lebanon's treasurer for many years prior to Mrs. Bowser's term of service. And Jim's son Joel now serves as treasurer of the church he attends.



Helen Bowser announces the special day in his honor to a surprised Jim Eck (l.), as Pastor Robert Dillard looks on.

N. Manchester W.M.S. Circle Celebrates 40th Anniversary

North Manchester, Ind. — The Hadassah Circle of North Manchester's First Brethren Church celebrated its 40th anniversary April 12 with a brunch and program held at Honeywell House in Wabash.

Twenty seven ladies, including nine charter members of the W.M.S. Circle,

attended the celebration. Among the charter members present was Mrs. Bert Hodge, now of Indianapolis, a former pastor's wife who was instrumental in organizing the society in 1948. Mrs. Hodge was given special recognition during the celebration.

Mrs. Don Schutz was the speaker for the occasion, giving an interesting talk on "Maturing Happily." She also joined Mrs. Woodrow Immel and Mrs. Linda Warner in singing two special

numbers, "Tribute to Hadassah" (for which Mrs. Schutz wrote the lyrics), and "Sunrise, Sunset," from *Fiddler on the Roof*.

Mrs. Frank Conrad led a memorial service honoring deceased members of the circle.

The celebration concluded with a tour of the Honeywell House.

— reported by Mrs. Woodrow Immel



Charter members of the Hadassah Circle present for the 40th anniversary celebration were (back row, l. to r.) Mary Louise Briner, Kathryn Brown, Kathleen Ruse, Helen Conrad, (front row, l. to r.) Mary Elizabeth Ayres, Betty O'Hara, Alfreda Hodge, Pauline Smith, and Ruby Badskey.

H.R. Garland Leads Revival At Valley Brethren Church

Jones Mills, Pa. — Rev. H.R. Garland was the speaker for revival services held April 24 through 27 at the Valley Brethren Church.

Rev. Garland, who is known for his preaching on prophecy, was pastor of the Valley congregation from 1946 to 1948. His sermon topics included "The Needs of the Church in 1988," "The Why and Wherefore of the Seven Years' Tribulation," "Signs of the Times," and "The Righteous of the Church."

One first-time confession of faith and 15 rededications were made during the services. Average attendance was 80 with a high of 100 on "Fill-A-Pew Night."

— reported by Vera Schroyer

S.E. District Conference Convenes In Waterbrook Church's New Facility

Edinburg, Va. — The Southeastern District held its spring conference Saturday, April 23, in the beautiful facility of the Waterbrook Brethren Church. This was the first district gathering hosted by the Waterbrook Brethren since they occupied their new building November 30 of last year.

District Moderator Doc Shank led the 98 delegates and guests during the day-long meeting.

Dr. Dale R. Stoffer, General Conference Moderator, presented the keynote address based on Joshua 24, drawing parallels between the nation of Israel and The Brethren Church. Dr. Stoffer shared three concerns for The Brethren Church: (1) the foundation of our individual and collective faith in Jesus Christ as Lord; (2) organizational changes planned at the national level; and (3) attitudes of love, trust, and cooperation that we need to develop as a people.

During the business sessions, delegates voted to increase the district apportionment from \$3.00 to \$5.50 per member beginning in 1989. The in-

creased apportionment will be used by the district mission board for church planting.

The church growth report for 1987 revealed some positives and negatives. Reported Sunday school attendance was up by 4% from the prior year, while worship attendance and membership each declined 1%.

The committee on rules and organization presented a first draft of a proposed revised constitution and bylaws for the district. Delegates were asked to study the document and respond to the committee prior to the fall conference, when action will be taken.

The district mission board shared its strategy of telemarketing for planting a new Brethren church in Frederick, Maryland. Delegates were challenged to respond as to their willingness to help with the telephoning. Of the 64 who responded, 34 indicated a definite commitment to help, 10 of whom also offered to try to recruit 4 others to join them. In addition, 14 said they would pray about helping but were not yet ready to make a commitment. The goal is to begin the church this fall.

came members of the First Brethren Church of Pleasant Hill. Schultz spent a year at Ashland College, then served two years in the U.S. Army before returning to Ashland, where he received a B.S. degree from the college and a M.Div. degree from the seminary. While serving in the Navy, he continued his education, receiving both a Ph.D. and a D.Min. degree from Fuller Theological Seminary, Pasadena, Calif.

Prior to entering the Navy Chaplaincy, he spent several years in the pastorate during which he served the Congregational Church of Willard, Ohio; the Honey Creek United Church of Christ, New Carlisle, Ohio; the First Brethren Church of Gratis, Ohio; and the Fort McKinnley Church of the Brethren, Dayton, Ohio.

The Schultzes have three married sons, four grandchildren, and are looking forward to the birth of a fifth grandchild in August. They plan to make their retirement home in Cypress, Calif.

The moments when you have really lived are the moments when you have done things in the spirit of love.

— Henry Drummond

Official starting date is dependent upon location of a pastoral family in Frederick.

Newly-elected officers, who will be installed at the fall conference, are: moderator — Richard Craver; moderator-elect — Jean Shank; secretary — Odessa Shelton; assistant secretary — Dee Keplinger; treasurer — Samuel Hinkle, Jr.; assistant treasurer — Alvin Vann; and executive committee members-at-large — Mary Garver and Edna Logan.

The Waterbrook Church provided a barbecued chicken dinner without charge to those attending as a gift to the district for its support and encouragement. An afternoon program of inspirational music was presented by the "Holy Terrors," a group of Edinburg area pastors.

The fall conference will be hosted by the Maurertown, Va., Brethren Church on Saturday, September 17.

— Ronald W. Waters

Corinth Church Bids Farewell To Pastor Britton and Family

Twelve Mile, Ind. — Members of the Corinth Brethren Church held an open house for Pastor and Mrs. Mark Britton and their son, Benjamin, on Saturday evening, March 26, to say farewell to the Brittons as they prepared to begin a new ministry in April at the Bryan, Ohio, Brethren Church.

Approximately 70 people gathered to enjoy finger foods and desserts and to wish the Brittons God's blessing in their new ministry. As a farewell gift, the congregation gave the Brittons a picture book of memories of their ministry at the Corinth Brethren Church.

— reported by Lois Thomson

Navy Chaplain Tom Schultz To Retire From Active Duty

Great Lakes, Ill. — Commander Thomas A. Schultz, Brethren Church Chaplain to the U.S. Navy, will retire from active duty September 1, 1988.

Formal Naval retirement ceremonies for Chaplain Schultz will be held at 10:30 a.m., June 30, at the Naval Training Center in Great Lakes. *Chaplain Thomas A. Schultz*



Schultz entered the Navy chaplaincy in 1969. During his years as a chaplain he served with Navy and Marine Corps units at sea, Japan, Vietnam, Diego Garcia, Spain, Guam, and on deployments worldwide.

Schultz and his wife, Pat, grew up in Pleasant Hill, Ohio, where both be-



Pastor Mark and Cathy Britton and son Benjamin share a memory from the book given to them by the Corinth Church.

Lathrop Puts Focus on the Family During Month of Special Events

Lathrop Calif. — April was a month of special events at the Lathrop Brethren Church, all with an emphasis on the family.

The month began with the congregation celebrating the death and resurrection of the Son of God and praising Him for creating the family of God through His grace.

The following Sunday, the last day of Passover, Doug Carmel of Jews for Jesus presented "Christ in the Passover." He demonstrated how Passover points to the saving work of Christ, thus uniting Jew and Gentile into one family of God.

Six days later the Lathrop Brethren participated in a 24-hour prayer vigil

in which they prayed intensely for every family attending the church. The purpose was to encourage, strengthen, and unite the local Body of Christ in love.

As the prayer vigil ended, a series of revival meetings began, with Rev. Robert Dillard, pastor of the Brethren Church in New Lebanon, Ohio, bringing challenges from God's word. Rev. Dillard weaved into his messages encouragement to make Christ the foundation for marriages and families, thus adding to the "family feeling" already established during the month.

This emphasis continued into the last Sunday of the month, when Nick and Diane Vlaovich shared during the

morning service their experiences of God's healing power. They told how God had brought them back from near tragedy after their car had been struck by a train. Their message convinced the Lathrop Brethren of the need to regularly thank God for the blessings He bestows upon families.

The evening service that day was conducted by the junior high Sunday school class. The devotional portion of the program was followed by "You Asked for It." This program of command performances was filled with talent of all kinds from people of all ages. This time of family fellowship closed out the month of April and set the stage for a continued emphasis on the family in May.

— reported by Pastor Roger Stogsdill

N. California District Meets For Business and Inspiration

Stockton, Calif. — The Brethren churches of Northern California held their district conference February 26-28 at the Stockton Brethren Church.

The conference opened on Friday evening with receiving of credentials followed by a worship service. Professor Richard Allison of Ashland Theological Seminary was the speaker for the service, and special music included a solo by Audi Urbano and a trumpet duet.

Conference business was conducted Saturday afternoon under the leadership of Moderator Marshall Lehr. Business included committee appointments, election of conference officers and district board members, treasurer's report and budget adoption, and district board reports. New officers for the district are Paul Hallett, moderator; Bill Hubble, moderator-elect; Dorothy Huse, secretary; Gordon McCosh, treasurer; Brian Stone and Jim Kirkendall, members-at-large. The district mission board reported that it is studying the southwest section of the city of Lodi as a possible center of effort for a new church.

The evening program included a concert of classical and semi-classical music (vocal and instrumental) by seven guest artists, and an address by General Conference Moderator Dale Stoffer.

The conference concluded on Sunday evening with a buffet supper followed by a song service and special music, the installation of the 1988-89 officers, and an inspirational address by Dr. Richard Allison.

— reported by Dorothy Huse, secretary



The Tim Solomon family (left photo) has received a visa to enter Colombia, where they will begin service as Brethren missionaries. Lisa and Stephen (right photo) have been busy helping with the packing as the family prepares for a June 7 departure. Be much in prayer for Tim, Jan, and the children as they move to a new home, adjust to a new culture, and begin their missionary service.



Pleasant Hill Teen to Serve As Short-Term Missionary

Pleasant Hill, Ohio — Geneva Oburn, a member of the Pleasant Hill First Brethren Church, will serve this summer as a short-term missionary in Grenada.

Geneva, daughter of Eugene and DeAnn Oburn, will be serving as part of a vacation Bible school team under the direction of Christian Service International of Muncie, Ind. During their two-week mission tour in Gre-

nada, Geneva and the other members of her team will teach in two V.B.S.'s, one in Pearls and the other in Marquis. Each team member will also have an opportunity to participate in evening services by presenting music or sharing a testimony.

Geneva, who will be a junior next fall at Newton High School, is raising her own support for the trip (approximately \$1,200) by babysitting, doing odd jobs, through a bake sale and a car wash, and from the financial help of family and friends. Prayers on her behalf would be appreciated.

Heritage Day Observed April 24th At Bryan First Brethren Church

Bryan, Ohio — The First Brethren Church of Bryan observed Sunday, April 24, as Heritage Day, as the congregation continues its year-long celebration of its 100th anniversary.

Honored guests for Heritage Day included Dr. and Mrs. Charles Munson of Ashland. Dr. Munson, portraying early Brethren leader Elder Henry Holsinger, presented the message during the morning worship service.

Other honored guests were: Verneita Wineland Zigler (granddaughter of charter member William Wineland) and her husband Leonard (both of Montpelier, Ohio); and four descendants of charter member Erma Newcome Hineman, including step-grandchildren Helen Burgbacher, Gladys Hineman, and Blanche Ransom, and step-great-granddaughter Bonnie Burgbacher.

Also in attendance were two of the three oldest living members — Beulah Ridenour, who will be 97 on July 6; and Addie Wineland (daughter-in-law of charter member William Wine-

land), who will be 97 on September 29. Wilma Hoffman, the congregation's



Hyla Fisher with the commemorative plate she designed and painted showing the original (l.), remodeled original, and present (new) Bryan church buildings.

oldest living member (who will be 98 on July 3), a resident of Bryan Nursing Care, was unable to attend.

All the hymns for the Heritage Day worship service were taken from an 1867 edition of the *Brethren's Hymn Book* and were accompanied by organist Gladys Hineman and pianist Bonnie Burgbacher. Special music was a medley of old favorites sung by the Connin Trio (Norma Connin Stombaugh, Joan Connin Culler, and Marcia Connin Sander).

During the service a commemorative plate was presented to Pastor Mark Britton on behalf of the congregation by Jim Manning, chairman of the 100th anniversary committee. The plate, which depicts the three church buildings used by the congregation on the front and which has the names of the pastors and their dates of service on the back, was designed and painted by Hyla Fisher.

In addition to the Heritage Day worship service in the morning, another special event took place in the evening, when the Kid's Choir, under the direction of Bonnie Burgbacher and Kathy Nicholls, presented a musical entitled "King's Kids."

— reported by Louise Bishop

"Love Loaf" Sunday is Day Of Joy at Wayne Heights

Waynesboro, Pa. — The early followers of the Lord gathered frequently to "break bread." These were occasions of thankfulness, joy, and praise.

On Sunday morning, May 1, some 20th-century followers of the Lord gathered to "break bread," and it was likewise an occasion of thankfulness, joy, and praise. But this "bread-breaking" at the Wayne Heights Brethren Church was different. These Brethren came not to break loaves made of flour and yeast, but loaves made of plastic and filled with money.

Six weeks earlier each member of the congregation had received one of these "Love Loaves" (supplied by World Vision) and had been urged to use it as a reminder of the millions of people around the world who do not have enough to eat. Then each Sunday letters and reports from some of the drought-stricken areas of the world were shared with the Brethren to make them aware of the great need for help in those areas. The Brethren were encouraged to respond to these needs by giving sacrificially, putting their gifts in their plastic loaves.

On May 1 the Wayne Heights

Brethren brought their "dough"-filled loaves to the worship service. Then during the service, each person came to the front of the sanctuary, broke open the loaf, and, as a symbol of giving and sharing, poured its contents into prepared containers. The joy which the Brethren experienced as they brought their loaves was increased when it was announced that their offering of \$2,242 surpassed the \$2,100-goal. This offering will be

equally divided between World Vision and the Brethren World Relief Board.

According to Pastor Henry Bates, "The Wayne Heights Brethren praise the Lord for this wonderful expression of concern and compassion for others, and also praise the Lord for making it possible for them to have the wealth so that they can share with others."

Editor's note: The above was submitted by Rev. Bates shortly before he suffered a severe heart attack on May 9.



Waterloo, Iowa — The First Brethren Church of Waterloo held its third annual Old-Fashioned Brethren Service on Sunday, May 1. This year's service was dedicated to the memory of Laurence Ru Lon and Abe Glessner and included many of their favorite Bible passages and hymns. Shown in the plain clothes that were the fashion for the day are (l. to r.) Ethel Lichty, Betty Gawlock, Kermit Hoard, Emma Hoard, Glade Miller, Susan Mercer, Pastor Lynn Mercer, Helen Lichty, and Mary Brown.

Photo and report by Lois Catchpool.

Cheyenne Missions Night Provides Insights into Plight of the Needy

Cheyenne, Wyo. — Members of the Cheyenne Brethren Church received a practical lesson about "haves" and "have nots" during a recent W.M.S. Missions Fellowship Night.

As people arrived for the carry-in dinner, each person drew a number (a 1, 2, or 3) from a bag. Then Sue Hurd, who was in charge of the program, said that those with a number 1 could go through the food line and take as

much as they wanted of whatever foods they liked. Those with a number 2 were told to choose three foods and to take as much as they wanted of those three foods. And those with a number 3 were told to go through the line and get a plate, silverware, and a glass, but no food.

When all had gone through the line, a prayer was offered and those with food began to eat. After a short time,

Mrs. Hurd told those without food that they should go to those with food and ask for something from their plates. Those with food were told that they could share as they saw fit.

After this was done, Mrs. Hurd made several observations about what had taken place. She noted that some people shared generously, while others refused to share at all. She also pointed out that those with empty plates were embarrassed and hesitant to ask, some even preferring to go without food rather than ask. But above all, she said that there was a lack of understanding, especially among the little children.

She then made the point that if this lack of understanding existed among members of the same congregation, how much greater the problem must be in the real world among those who are truly needy and without food.

After making these observations, Mrs. Hurd gave everyone the freedom to share in the food, and all enjoyed a good meal. Following the meal, Mrs. Hurd, who is the wife of Cheyenne Pastor Emery Hurd, presented a slide program about Brethren foreign mission work.

— reported by Alice M. Tharp



Mrs. Sue Hurd — helping Cheyenne Brethren understand the problems and frustrations of the world's poor and needy.

Photo by Ruth Larson

Ten Brethren Students Receive Degrees At Ashland College's 110th Commencement

Ashland, Ohio — Ten Brethren students were among the 723 graduates who received degrees May 7 during the 110th commencement ceremonies of Ashland College.

Lisa Michelle Brandenburg received the Bachelor of Science in Education degree with a major in elementary education. She is the daughter of Mrs. Sandra Brandenburg of Smithville, Ohio, and a member of the Smithville Brethren Church.

Michael James Lucas, the son of Mr. and Mrs. James Lucas of Ashland, received the B.S. in education degree with a history major. Michael is a member of the Park Street Brethren Church.

Jean and Kevin Moe, the twin children of Mrs. Mary Moe of Sarasota, Fla., and members of the Sarasota First Brethren Church, both received degrees. Jean was granted the B.S. in Education degree with an elementary education major, and Kevin received the Bachelor of Arts degree with a major in public communications.

Paul William Ritchey, the son of Rev. and Mrs. Ronald Ritchey of Hynd-

man, Pa., is a member of the Ashland Park Street Brethren Church. Paul received the Bachelor of Science in Business Administration degree with a major in broadcast sales and station management.

Laura Bacon Rose received the B.S. in Education degree with an elementary education major. Laura is director of children's ministries at Park Street Brethren Church and, since graduation, has become director of the day care center sponsored by the church. She and her husband, Damon, live in Ashland.

Jody Lynn Shultz, the daughter of Dr. and Mrs. Joseph R. Shultz of Ashland, graduated *magna cum laude* and Gamma Alpha Kappa. A Park Street member, she received the B.A. degree with a double major — public communications and radio/TV broadcasting.

David Scott Webb, son of Mr. and Mrs. David Webb of South Bend, Ind., and a member of the Admore First Brethren Church, majored in business management. He received the B.S. in Business Administration degree and graduated *cum laude*.

Jennifer Witulski received the B.A. degree with a major in applied music (vocal). She is the daughter of Mr. and Mrs. Edmund Witulski of South Bend, Ind., and a member of the Ardmore First Brethren Church.

Jane Elaine Zimmerly graduated *cum laude* and received the B.S. in Education degree with a major in elementary education. She is the daughter of Mr. and Mrs. Don Zimmerly of Orrville, Ohio, and a member of the Smithville Brethren Church.

AC president Dr. Joseph R. Shultz presided over the commencement ceremonies. John H. McConnell, chairman and chief executive officer of Worthington Industries of Columbus, Ohio, gave the commencement address, and was awarded an honorary Doctor of Humanities degree by the college. Rev. David Cooksey, Director of Pastoral Ministries for The Brethren Church and a college trustee, gave the invocation and benediction.

— Joan Ronk

Every day this year, 40,000 people die somewhere in the world of hunger and malnutrition. And every day, the nations of the world will spend \$2.5 billion — much more than enough to feed and clothe them — on weapons.

— U.S. House Speaker Jim Wright

Rev. Kenneth Madison Recognized As Chaplain in the U.S. Military

Kokomo, Ind. — Rev. Kenneth Madison, pastor of the First Brethren Church of Kokomo, was elevated from the status of chaplain candidate to that of chaplain April 27 following his affirmation of the oath of office for the chaplaincy in the Indiana National Guard.

This change in status means that Rev. Madison is now able to serve as chaplain to units in the military. He now wears a cross on his uniform instead of the staff specialist insignia worn by chaplain candidates. Shortly before being elevated to the chaplaincy, Madison was also promoted to the rank of First Lieutenant.

Madison's recognition as chaplain follows his completion of various training, including his civilian college and seminary training (bachelor's and master of divinity degrees), and also two sections of chaplain officer basic training. The first section of this training (a four-week course) he completed in 1985. The second he com-

pleted from February 28 to April 14 of this year, just prior to his recognition as chaplain.

During this recent training session, held in Ft. Monmouth, N.J., subjects covered included ethics, leadership, family counseling, ministry to soldiers during both peace and war, worship, and physical training. Madison attended the course along with 72 other chaplains and chaplain candidates from various denominations.

During his seven weeks in New Jersey for this schooling, Madison used his weekends to visit several Brethren churches in the Pennsylvania District. On his way to Ft. Monmouth, he stayed with Rev. and Mrs. William Cole in Levittown, Pa., on February 27 and attended the Fairless Hills-Levittown Brethren Church on February 28. The following weekend he visited the Sergeantsville, N.J., Brethren Church.

On March 13, he not only visited the Mt. Olivet Brethren Church in

Georgetown, Del., but also provided special music for the worship service. The following weekend, March 19 and 20, he was again at the Fairless Hills-Levittown Brethren Church for worship and to present special music. The next weekend he attended the Palm Sunday service at the Calvary Brethren Church.

On Thursday evening, March 31, he



Photo by Rev. William Cole.

Chaplain Kenneth Madison presenting special music at the Fairless Hills-Levittown, Pa., Brethren Church.

attended the Communion service at the Sergeantsville First Brethren Church before flying home the next day to spend the Easter weekend with his family and to lead the Easter service at the Kokomo First Brethren Church. He then returned to Ft. Monmouth where he completed his final two weeks of training. On his homeward journey following the conclusion of the course, he stopped at Marianna, Pa., to visit his friend, Pastor David Graetz, and to attend the morning worship service of the Highland Brethren Church, where he again presented special music.

Chaplain Madison commented that it was a wonderful opportunity for him to worship the Lord with other Brethren in their home churches. He also wished to express his appreciation to the David Graetz, William Cole, and Glenn Grumbling families for their hospitality during his visits.

Of the five billion people in the world, 1.1 billion are Chinese. This 1.1 billion Chinese equals all the people in South America and Africa combined. Yet, there are some 12,700 missionaries in Africa and 11,300 to South America, a total of 24,000. In contrast, there are virtually no missionaries to China and only 12,800 missionaries to all Asia, one for every 228,700 persons.

— Source: *Ambassadors for Christ, Inc., Newsletter*

A Visit to the Berlin Brethren Church For a Special Musical Performance

Come with me to the balcony of the Brethren Church on Main Street in Berlin, Pa., for a real treat. John Glessner and I discovered years ago that these are the best seats in the house. We could look down on the performers with no obstructions — no hats or heads to look around.

It's March 27, 1988, 7:30 p.m., and the Senior Choir under the direction of Norman Menhorn, plus his platform helpers — Ellen Hay, organist; Judy Brant, pianist; and Tom Sprowls, Sr., narrator — are presenting the Easter cantata, *It took a Miracle*, by John W. Peterson.

Their long hours of practicing are certainly paying off, as we witness the wonderful Passion story in songs, solos, duets, and walk-ons. Jesus is splendidly portrayed by Dave Ebersole; Pilate by Terry Griffith; Judas by Paul Bird, Jr.; thieves by Tom Courtney and Todd Dively; the three Marys by Connie Will, Eloise Long, and Nancy Griffith; and chief priests by Ronald Bockes, Gerald Parry, and Ron Pritts. Other disciples and soldiers are played by Joe Deem, David Dively, David Wyant, Corey Will,

John Long, John Hoffman, and Ed Landis.

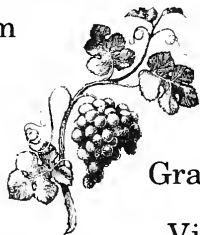
What a wonderful message we receive as we listen to "He Turned My Desert into a Garden" by Amanda Bockes; and the gentle reflective words of "I Helped Crucify Him" by Joan Menhorn. As the Last Supper is reenacted on the stage, Jesus' reassuring words, "Let Not Your Heart be Troubled," are sung by JoAnn Horner and Norman Menhorn.

Our long-time pastor, Rev. Ralph Mills, is the perfect person to put the entire evening and the events portrayed into perspective. Behind the scenes, working feverishly (sometimes frantically), are dramatic coordinators Frances Bockes and Nancy Brant. Beautiful scenery and artwork by Penny Deem and cinematography by Bob Brant give the finishing touches.

But you know, I think the nicest thing about the whole evening was the way so many members of our church — all ages included — worked together and had fun together portraying the precious Easter message in story and in song to our community.

— by M. Geneva Altfather

From The



Grape Vine

Daniel Rosales has been named pastor of *Iglesia Hispana de los Hermanos*, the Hispanic congregation of the Sarasota, Fla., First Brethren Church. Former pastor Rev. Kenneth Solomon will now be directing his full attention to the English-speaking congregation as associate pastor.

The laymen and boys of the Oak Hill, W. Va., First Brethren Church prepared, served, and cleaned up after this year's Mother-Daughter Banquet, held May 7. Ruby Fox was honored as the oldest mother present for the banquet; Patricia Smith as the youngest; and Jeanette Nuckels as the newest.

Cinnamon Downs of the Hillcrest Brethren Church in Dayton, Ohio, won a solo competition April 16 for the Dayton Philharmonic Young People's Concerts. A harpist, she will be playing solos on three separate occasions next season with the Dayton Philharmonic Orchestra when the Young People's Concerts are performed.

The Waterloo, Iowa, First Brethren Church dedicated several new items on Sunday, April 10, during the morning worship service. Dedicated were a new ceiling and lighting in the Bashor Fellowship Hall, given in memory of Edgar Wassam; divider curtains in the fellowship hall; carpeting in the Midway Room; and various items purchased for the nursery.

The Deacon Board of the North Georgetown, Ohio, First Brethren Church honored its 1988 graduates on May 22 with a special breakfast. Dr. Fred Finks, vice president of Ashland Theological Seminary, was the speaker for the breakfast and for the morning worship service.

Thirty-five members of the First Brethren Church of Waterloo, Iowa, joined approximately 3,000 other people from throughout Iowa at the UNI-Dome in Cedar Falls on April 15 for two hours of prayer and hymn singing. The *Iowa Concert of Prayer*, as it was called, was an interdenominational gathering of Christians to

pray for spiritual renewal and for local and world evangelization.

Twelve members of the Brethren Church of New Lebanon, Ohio, read through the Bible in 1987. Eleven of the twelve are Pauline Winfield, Kyle Humphrey, Helen Bozarth, Bill Ballard, Nancy Ballard, Virginia Geist, Sonya Foust, David Black, Ruth Black, Juanita Cooper, and Dan Cooper. (*The twelfth name was not reported. Editor.*)

The Men's Fellowship Organization of the Sarasota, Fla., First Brethren Church held its annual public service on May 8. This year Sarasota's daughter church, *Iglesia Hispana de los Hermanos*, was invited to join in.

In Memory

Mrs. Edna (Michel) Dodds, 90, May 14. Mrs. Dodds was the widow of Brethren pastor Rev. J.G. Dodds, who died in 1965. Together they served Brethren churches at Falls City, Nebr.; Mexico, Twelve Mile (Corinth), and Muncie, Ind.; and Smithville, Akron (Firestone Park), and Massillon, Ohio, over a period of 50 years. They were the parents of two sons, both of whom served as Brethren pastors — Gilbert, who died in 1977, and Mike, who died in 1976. They also had four daughters, three of whom — Bertha Lee (Burk) Curry of Monroe, Mich.; Nadine (King) Henze of Santa Maria, Calif.; and Marilyn Morrow of Rockford, Ill. — are still living. Mrs. Dodds also had 19 grandchildren, 35 great-grandchildren, and one great-great-grandchild. The funeral service was May 18 at Rockford, Ill.

Wilbur Wren, 89, May 2. Faithful attendee since 1921 of the Gretna Brethren church, where he served as Sunday school superintendent during the 1960's and 70's. Services by Pastor James F. Black.

Gladys Clayton, 86, May 1. Member since 1964 of the Gretna Brethren Church. Services by Pastor James F. Black.

Mrs. Bertha Racey, 81, April 28. Member since 1948 of the Mount Olive Brethren Church, and former dormitory house mother at Ashland College. Services by Pastor Ronald W. Waters.

Everett Keplinger, 81, April 22. Member for 56 years of the Dayton Hillcrest Brethren Church, which he served as a trustee and a deacon. Service by Rev. James R. Black.

Guernon C. (Jack) Warren, 77, April 18. Member for 33 years of the Wayne Heights Brethren Church, where he served several years as assistant Sunday school secretary and for 17 years on the trustee board. Services by Pastor Henry Bates.

Alice Margaret Hayes, 82, April 12. Member of the Waterloo First Brethren Church.

Mildred Pullen, 86, April 9. Member for 50 years of the South Bend First Brethren Church. Services by Pastor Larry R. Baker.

Several members of the Spanish congregation gave testimonies, and *el grupo* sang several Christian Hispanic choruses. Leo Elliott also sang a solo.

The Bell Choir of the First Brethren Church of North Manchester, Ind., presented a program May 5 to the residents of Peabody Home. Eleven bell ringers and their director, Mrs. Linda Warner, entertained the residents with several selections. Pastor Marlin McCann and adult choir director Mrs. Ginny Coon also sang vocal selections.

Michele Dunlap of the Brethren Church in New Lebanon, Ohio, received the Girl Scout Gold Award on April 21. This is the highest recognition in Girl Scouting.

Charles Stoffer, 95, March 29. Lifetime member and deacon for more than 50 years of the North Georgetown Brethren Church. Services by Pastor William Walk.

Marie Warner, 90, March 10. Member of the North Manchester First Brethren Church. Services by Rev. Woodrow Immel.

Ruby Briggs, 75, March 1. Member of the Cameron First Brethren Church, where she served as deaconess for more than 40 years. Also served as W.M.S. president, pianist, and Sunday school teacher. Services by Pastor Ralph John.

Dorsey Brandenburg, 82, February 21. Member of the North Manchester First Brethren Church, which he served as church trustee for 10 years. Services by Pastor Marlin McCann.

Wedding

Michelle Patricia La Mazza to Todd William Winter, April 9, in Chandler, Ariz.; Rev. H. William Fells, grandfather of the groom, officiating. Todd is the son of Brethren missionaries Mr. and Mrs. William Winter.

Goldenaires

Otis (Mac) and Vivian McCann, 55th, June 25. Members of the Waterloo First Brethren Church.

John and Alma Harsbarger, 55th, May 27. Members of the Mount Olive Brethren Church.

Mr. and Mrs. Emerson Miller, 60th, May 7. Members of the Loree Brethren Church.

Membership Growth

Corinth: 2 by transfer

Cameron: 4 by baptism

Masontown: 3 by baptism

Smithville: 9 by baptism

Pleasant View: 2 by baptism

Centro Cristiano: 9 by baptism

North Manchester: 3 by baptism

St. James: 5 by baptism, 5 by transfer
Baldwin Park (Monrovia): 1 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

THE CHURCH

What is the church? We often say we are going to church when we mean that we are going to the church building. The church building is the place where a group of Christians meet.

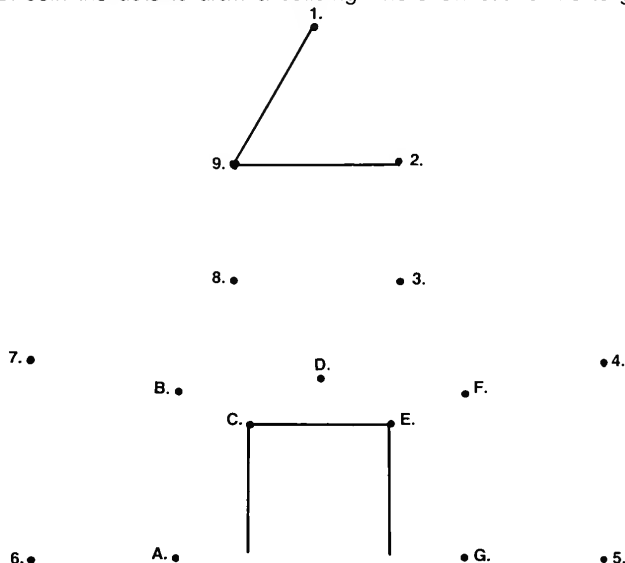
In the Bible the word church means the people who worship and serve God. The church includes all the people in the past who accepted Jesus as Savior, all the people now who accept Him, as well as all the people in the future who will accept Him.

The purpose of the church has always been to let people know that the holy, all-powerful God loves them, that Jesus His Son came to be their Savior, and that the Holy Spirit is here to guide and to help. The church brings others to God and helps them to grow in the Christian faith. The church is people — people loving and serving God.

A. Color the X's red to find what we call a group of Christians.

O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
O	X	X	X	O	X	O	O	O	O	O	O	O	O	O	O	O	O	O	X
O	X	O	O	O	X	O	O	O	O	O	O	O	O	O	O	O	O	X	O
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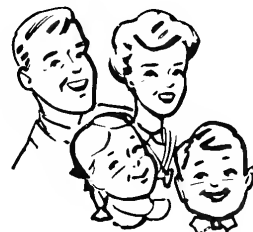
B. Join the dots to draw a building where Christians like to go.



C. A word in this Bible verse tells what the church is. Circle the word.

For you are a people
holy to the Lord your
God.

Deuteronomy 14:2a



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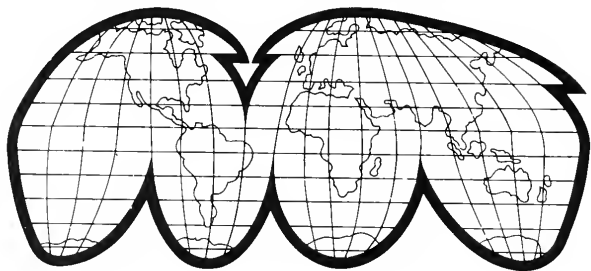
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THE BRETHREN
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JULY/AUGUST 1988



Developing a Global Vision



by
**John
Maust**

Missions Confusion

THE PHONE RANG at Latin America Mission* in Miami, Fla., and an unfamiliar voice asked, "Can I come over to see your place?" It was a representative of *Miami Vice*, the TV program.

A bit dumbfounded, Bill, the office manager, said that it would probably be okay. Later that same afternoon, the Hollywood visitor arrived. "Where do the men eat?" he asked, looking in all directions.

Now Bill was even more confused. "Well, we have a lunchroom on the third floor, if you want to see that."

"No," said the visitor. "Where are the men? The derelicts? The alcoholics?"

The mystery solved

There, the mystery was solved. *Miami Vice* had seen Latin America Mission in the telephone book and assumed that "mission" meant "rescue mission" (which, I suppose, in the spiritual sense, it is). But the lunchroom — its photogenic coffee maker and folding table notwithstanding — would make no substitute for the gritty, on-location filming of a Miami soup kitchen.

This incident showed once again the imprecise way we use the word "mission" or "missions" and the misunderstanding that results.

Outside the local grocery store, I often see a young Latin woman

dressed in white like a nurse. She holds out a can with a coin slot to passers-by and asks, "Would you give a donation to missions?"

Missions? What kind of missions? What intrigues me is that all kinds of people — including men with their six-packs — dutifully clink quarters and dimes into the receptacle. Some of these people probably know less about Christian missions than I do about gourmet cooking.

Finally, one day, I asked her, "What kind of missions are you raising money for?"

It turned out that she worked for an apparently Christian outfit that has an orphanage and other work among children. So why didn't she just come right out and tell people this?

"We figure that people won't understand what missions is," she said.

Thinking about that later, I realized she was probably right. Even in the evangelical world, the amount of missions understanding can be as small as the attendance at Sunday night worship.

It's no one's fault really; just a lack of effective communication between missionaries and churches, between mission agencies and their prayer and financial supporters.

Regular people

Of course, many Christians have never met a "real live" missionary, so that doesn't help much. I recently spoke at a church in Los Angeles, and afterwards a young woman approached me with a look of pleased

relief. "Now, I can see that missionaries are regular people," she said. (I think this was a compliment!)

Sometimes I have tried to think of a substitute for "missions," because the very word automatically turns some Christians off. Maybe there are better terms or definitions of missions that will get across the significance of worldwide outreach for Christ and the excitement of lives transformed by God.

Missions is:

From an experiential standpoint, a missionary will tell you that serving in missions is, among other things:

— Feeling no different from any other Christian, but being treated as such.

— Getting asked to preach, teach, or pick someone up at the airport on a moment's notice.

— Being humbled by an outpouring of love and generosity from the most unsuspected people in the most unlikely places.

— Going to the mailbox with never-before-experienced enthusiasm.

— Learning a new language, or trying to learn a new language.

— Being asked about a country's dress, bugs, and eating habits, but not about one's personal struggles or spiritual ministry.

— Standing in line for visa and passport applications.

— Experiencing the joy of seeing an acquaintance pass from death to life in Christ.

— Trying to totally identify with the host culture while still trying to keep up with things (baseball standings, for instance) back home.

— Learning to laugh at yourself after language and cultural goofs.

— Having the deep satisfaction of serving God and also the sense of one's inadequacy to really accomplish anything worthwhile unless God is in it.

The list goes on. And so does the cause of world and home missions. Whoops, there's that word again! [†]

*Mr. Maust, who served several years in Peru, South America, as a Latin America Mission missionary, now lives in Miami, Fla., where he is editor of *Latin America Mission* magazine.

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Cover

For those of us experiencing the worst drought in many years (in our lifetime, for many), the lush scene on the cover looks a little like Paradise. I'm only sorry it has taken so long to get it (the cover) — and the rest of the magazine — to you.

As we were midway into the preparation of this issue, however, our typesetter, with only a few days notice, took another job, leaving us with no one who knew how to operate the typesetting equipment. So in addition to editing, writing, and laying out the magazine, I learned how to set type and helped to complete that part of the production process. A new typesetter has been hired, but it will be some time before she masters the equipment.

Since this is the July/August issue, you should still have plenty of time to read it before the September EVANGELIST arrives. Unfortunately, however, the Conference preview material in this issue will hardly reach some of you before Conference is at hand. We at the Publishing Company are sorry for the delay, but we did our best under the circumstances. Dick Winfield, Editor

Answers to Little Crusader Page:

A. 4, 2, 6, 1 (red circle), 3, 7 (blue circle), 5.

B. I was glad when they said to me let us go to the house of the Lord.

C. Let us not give up meeting together.

The Brethren Church: Witness and Servant in Society

By Jerry Flora

THE FIRES of American independence were originally fueled by ideas and writings from two cities. A stream of newspapers, pamphlets, and broadsides flowed from both Boston and Philadelphia.

In Pennsylvania's largest city, the print shop of Benjamin Franklin published, among other items, *Poor Richard's Almanac* and the *Pennsylvania Gazette*. Among Philadelphia's sizable German population, the name of Christopher Sauer was equally famous. Tailor, clockmaker, pharmacist, editor, printer, and publisher, Sauer was Franklin's leading competitor.

Although he was never a member of the young Brethren movement in Pennsylvania, Sauer was both a participant and a leader in it. His print shop was said to be famous for his motto hanging on the wall: "For the glory of God and my neighbor's good." That's the way Sauer wanted to do business: to point to God and to benefit his customers.

His famous motto was rooted in the words of Jesus. When tested on

which of Moses' 613 commands He considered to be Number One, Jesus at once replied, "Love the Lord your God completely — and Number Two is like it: Love your neighbor personally. Everything depends on these two."

Jesus turned the tables one more time. He gave His detractors more

For the
glory of
God
and my
neighbor's
good.

than they bargained for. He showed His inquisitors something they did not expect — an uncanny, sophisticated wisdom that saw some questions in life as "both/and" rather than "either/or." Caring about the Holy One and caring for the unholies are two sides of a single page on which we write our life story. They are the two sides of the door marked Faith, through which we enter the domain of God's divine rule.

The Brethren Church has always recognized that there are crucial

both/and entries in the ledger of life. God is both one and three, holy and loving. We humans, created in the divine image, are both physical and spiritual, soul and body. Our proper response to God is faith, which entails belief and behavior, trust and obedience. That is why the *Centennial Statement* accepted by General Conference in 1983 considers our understanding of Christianity under two headings: "The Message of Faith" and "The Life of Faith."

The *Centennial Statement* divides "The Life of Faith" into the areas of the individual, the family, the church, and the world. In the discussion of the world, a full paragraph is given to the subject of social concern. It begins by saying, *The church is called to be both witness and servant in society. As witness, the church is salt and light in the world. This includes not only living obediently but also addressing the moral and social issues of the day from the foundation of Scripture.*

Although many people don't realize it, that's just what Jesus did. He refused to separate piety and politics, church and state, spirituality and social concern. When He delivered His inaugural address in Nazareth, He explained His mission in terms chosen from Isaiah:

The Spirit of the Sovereign LORD
is on me,
because the LORD has anointed
me
to preach good news to the poor.
He has sent me to bind up the
brokenhearted,

Dr. Flora is professor of New Testament theology at Ashland Theological Seminary.

This article was written at the request of the Social Concerns Committee of General Conference and is a follow-up article to "Keeping My Brother: Social Responsibility and the Old Testament" written by Dr. David Baker, which appeared in the May issue. Together, the two articles have provided both an Old Testament and a New Testament basis for social action.

"The love of God that we see in Jesus is cruciform — it bears the marks of the cross. It is a love that is marked by self-denial, self-emptying, and self-giving, all for the sake of others."

to proclaim freedom for the captives
and release for the prisoners.

Isaiah 61:1, NIV

Those words come only a few pages after the prophet's indictment of a piety that is no earthly good (Isa. 58). True worship, wrote Isaiah, involves loosing the chains of injustice, setting the oppressed free, sharing food with the hungry, providing the homeless with shelter, and clothing the naked. "The LORD looked," he said, "and was displeased that there was no justice" (Isa. 59:15, NIV).

When Jesus began His career of preaching, teaching and healing, He deliberately set Himself against very real, tangible injustice. His message at the outset was the same as that of John the Baptist, who was executed for his nonstop preaching against the morals of his ruler. Much later, when approached about taxes paid to the pagan occupation forces in His country, Jesus replied that people should indeed pay taxes. When He struck against the Jewish religious establishment, which was abusing the Temple Tax System, he drove the animals and auctioneers out of the temple courtyard. But that was going too far — the Prophet was meddling in politics. He had signed His own death warrant.

"Caring about the Holy One and caring for the unholies are two sides of a single page on which we write our life story."

In between the beginning and the end, He upset more than a few tables in Jerusalem — Jesus overturned many cherished ideas about human society. He crossed established racial boundaries, for example, when He healed a Roman officer's son or servant. He restored joy to the life of a Greek woman born in Syrian Phoenicia when He healed her daughter. He dealt mercifully with a madman who lurked

in a Gentile cemetery. People didn't expect such across-class and across-race acts from their leaders.

Jesus also crossed established sexual boundaries. Contrary to the respected rabbis of the day, He permitted women to approach Him, speak to Him, touch Him, express affection for Him, minister to Him, even study with Him. Although women were usually considered unfit and unable to learn the Mosaic law, Jesus allowed them to sit at His feet and thus become His pupils. There was neither precedent nor parallel in all of ancient Jewry for such behavior on His part.

Jesus addressed moral and social issues of His day every time He crafted a parable that included economic questions — and half of His parables do. He talked about the evils of cheating colleagues (Matt. 18). He described employees who try to defraud their bosses (Matt. 20). He talked about a middle-management officer who was shrewd but dishonest (Luke 16). He held out the possibility of helping other persons regardless of their racial background, economic well-being, or ethnic origin (Luke 10).

His parable of the Good Samaritan, in fact, reverses the thinking of most people. The question that prompted the parable was the question of merit: "Who is my neighbor?" That is, who deserves my help? Who qualifies? But when Jesus finished the story, it was the other way around: "Who neighbored the man in trouble?" Neighbor, in other words, is not a noun — someone "out there." Neighbor is a verb. It describes how I live my life for others from "in here."

Those who follow Jesus, therefore, must take the initiative. They dare not wait for others to approach them with needs. They must be pursuing a course of action that will benefit others. Each thief in the story had said in effect, "What's yours is mine, and I mean to take it." The priest and the Levite had each said, "What's

mine is mine, and I mean to keep it." The Samaritan had said, "What's mine is yours, and you're welcome to it."

"The faithful church . . . will seek actively to bring healing in all its forms in the spirit and power of Christ."

Isn't that what our *Centennial Statement* means? *As servant, the church is to radiate God's love manifested in Jesus. Among believers we seek to express this love through mutual aid and care. In the world we seek to minister to the whole range of human needs. Service to others is in reality service to Christ and a necessary expression of our obedience.*

The love of God that we see in Jesus is cruciform — it bears the marks of the cross. It is a love that is marked by self-denial, self-emptying, and self-giving, all for the sake of others. Criticism, misunderstanding, and hatred cannot stop it. In order to get to the cross Jesus set His face like a flint, and those who follow Him must do likewise. The paradox of such a life cannot be understood from the outside, for it is a family secret. Surrender in order to win, it says; give in order to get; die and you will live.

With that attitude Jesus' first followers fanned out across the Roman Empire. Saul of Tarsus virtually set a social concerns agenda when he wrote of the unity that is the trademark of those who are in Christ; "There is neither Jew nor Greek, there is neither slave nor free, there is not 'male and female'" (Gal. 3:28).

The Apostle lived and died for his dream of a religious society in which the ancient racial barriers between Jew and Gentile would be set aside. Much of his writing preserved in the New Testament testifies to that dream. He said little about the

slave-free question and did nothing directly about this issue. But the seeds of the gospel which he planted bore fruit more than a thousand years later when slavery was outlawed in the Christian West. And what of the redemptive reversal of the creation account; in Christ there is "not 'male and female' "? Will we witness in our day the dismantling of sexist barriers in the church and encourage women to participate in all levels of leadership?

There remain a hundred other haunting questions. What about those who are homeless, the undernourished, teenage runaways, the murder of unborn babies, the abuse of the elderly, the care of the environment, greedy multinational corporations, the molesting of children, systematic waste, the stockpiling of nuclear weapons, the pandering of pornography, the jailing of persons who think differently from a government, the condoning of widespread torture, the epidemics of substance abuse, AIDS, and venereal diseases? The faithful church, corporately and as individuals, will seek actively to bring healing in all its forms in

the spirit and power of the living Christ.

How did the *Centennial Statement* phrase it? *Service to others is in reality service to Christ and a necessary expression of our obedience.* There is only one other place where the

"Who in our day will
 match Sauer's model as
 'witness and servant'
 of the One who can
 bring life in all its
 fullness?"

Statement describes something as "a necessary expression." Baptism, confirmation, Communion, and anointing are declared "necessary expressions of an obedient faith." The Brethren Church in the past has been identified by its unique approach to these symbolic rites. Now it has gone on record as describing service to others — social concern — in exactly the same terms. Nothing could possibly be stronger so far as human wording can say it!

Remember Christopher Sauer of Germantown? He tried to practice it all. Master of more than twenty trades, this self-taught genius used his newspaper as a public forum to spread Christian ideas of social value. He urged fair treatment for Indians, opposition to slavery, support of the Quaker voting bloc in the legislature, and the practice of non-resistance to violence. From his substantial income Sauer contributed liberally to the Pennsylvania Hospital, which Benjamin Franklin had started. Sauer was so concerned about the deplorable state of German immigrants that he wrote often to the authorities, protesting their suffering and suggesting reforms to correct abuses in the system. As a final step, he went many times to the docks to meet incoming ships. He took refugees from them who were especially ill or needy into his own home to speed their recovery.

Who in our day will match Sauer's model as "witness and servant" of the One who can bring life in all its fullness? Where are the Brethren in 1988 who will follow him, as he followed Christ? [†]

C A L M (Church Administration for Leadership and Management) . . .

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CALM is:

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CALM will:

- conduct workshops for pastors on **Tuesday and Thursday afternoons** at **General Conference, 2:00–3:15;**
- lead regional workshops in the fall (dates and places to be announced soon).

What is the Role of the Laity?

By Richard E. Allison

THE POSITION of the Christian lay person in the twentieth century is a difficult one. This is because when Christianity arose, it was largely a lay movement, whereas today the pastor is the key person. But the truth is, we cannot write either a history or a theology of the laity, for according to the New Testament, the whole church is the *laos*, the people of God.

We see this first with the Apostles. They are described in Acts 4:13 as "ordinary men of no education." Their only commendation was that "they had been with Jesus." Yet the startling, inexplicable fact was that they were instrumental in preaching the Gospel in the power of the Holy Spirit, evangelizing the then-known world, healing the hopelessly afflicted, calling down the judgment of God, and building the church. Obviously uneducated non-professionals, they accomplished all of this in the name and the power of Jesus.

Another place where lay people emerge in the New Testament is at gatherings for worship. Only snatches of what actually occurred is available to us in such texts as I Corinthians 11; 14:26-39; Ephesians 5:19-20; and James 5:13-19. (Some scholars believe that the last reference has within it an order of worship from the early church). From these passages it is obvious that *all* the faithful were active in worship.

Dr. Allison is Director of Doctoral Studies and professor of Christian education for Ashland Theological Seminary. This article is a summary of ideas he presented to the National Laymen's Organization at the 1987 General Conference.

In fact, they became so active that Paul had to caution them to proceed "decently and with order."

Lay persons also played a prominent part in the *work* of the church. In Acts chapter six, seven persons were elected to be in charge of the ministry to the impoverished. Ananias and Sapphira were a threat to the fledgling body not as clergy, but as lay people.

Peter in his First Epistle makes the point that all believers are to be educated "to give an answer to everyone who asks you to give the reason for the hope that you have" (3:15, NIV). Education was not the sole right, nor the sole responsibility, of the clergy. All are to be able to give a reason for their faith.

It is Peter who uses the word *laos*, which is translated into English as lay people. The *laos* (I Pet. 2:9) are the "people of God." The New Testament teaching is that all believers are the people of God. There is no such group as lay persons of whom less is expected, who are to remain unlearned, and whose only obligations are to attend services led by professionals and to provide financial support.

The New Testament teaches in such places as Ephesians 4:11-16 that every one of God's people is to grow up, mature, attain the "fullness of Christ." At the same time, the body as a whole is to grow and function harmoniously. Thus there are expectations of individuals as well as of the body in the New Testament's design for growth and maturity.

These expectations are best attained, according to this text, when the "set apart ministry" spends its

time, energy, and resources in equipping the *laos* (all God's faithful) to do the work of ministry. Ministry is not the work solely of the ordained. In the New Testament, ministry is universal. It belongs to all the people of God. Its base is the gift(s) the Spirit gives (I Pet. 4:10).

What went awry?

This is obviously not the description of what one sees today. So what went awry? The mono-pastoral system (where one person is the sole shepherd of the flock) has contributed to the pastor viewing himself or herself not as a pastor but as a prophet. "Thus saith the Lord" is the trademark. This is a far cry from what Peter had in mind when he wrote to pastors saying, "Be shepherds of God's flock that is under your care, serving as overseers — not because you must, but because you are willing . . . not lording it over those entrusted to you, but being examples to the flock" (I Pet. 5:2, 5; NIV).

Some scholars believe that there was a rapidly developing church structure within the New Testament period. In early Acts, there was a loose congregational polity, then the Pastoral Epistles reflect a highly structured system of elders and bishops. (Brethren have consistently emphasized a synonymous relationship between the terms pastor, elder, and bishop.)

Other scholars say, Yes, the epistles do reflect a more complex organization than Acts, but the above conclusions are incorrect. The Pastoral Epistles were written to fledgling congregations that required a carefully structured beginning and

"The New Testament teaching is that all believers are the people of God. There is no such group as lay persons of whom less is expected, who are to remain unlearned, and whose only obligations are to attend services led by professionals and to provide financial support."

early development. God's intent, however, was that they should grow and mature and therefore require less, not more, control. In Acts there is reflected the functioning of the more mature body.

Clement of Rome (c. A.D. 95) was one of the first to use the term "layman," assigning that person a lesser role in the liturgy than that of deacons or elders. By the end of the third century the separation between laity and clergy was complete. The great gulf was fixed.

Reasons for this development

The reasons offered for this development are two. First, there was the need to protect the church from heresy (Gnostics/Montanists). Increasingly, converts to Christianity were coming from the masses. These persons were raw pagans with little or no knowledge of the scriptures. They brought with them a lot of baggage — mental images, ideas, and practices — that were antithetical to Christianity. The church, in order to manage the situation, became more structured. This brought greater uniformity to worship and discipline. The rights and authority which formerly were widely shared by the people of God became centralized in the bishop.

Second, the prevailing Graeco-Roman culture in municipal administration had two parts. The first was the *cleros* (clergy) or magistrates, and the second was the *laos* (laity), the ignorant masses. Thus the civil organization of the day found its way into the church and was baptized. This idea still afflicts us. For instance, the dictionary defines "layman" as a person who is not a clergy, or a person who is not expert in field.

Change in the separation of laity and clergy doesn't come until the Reformation of Martin Luther. Luther spoke about the priesthood of all believers. We must remember, however, that the major problem Luther faced was that of the priestly mediator. Luther's emphasis was an

insistence that all Christians have direct access to God. The second aspect of the doctrine, the role of the believer-priest in ministry, was left undeveloped. Anabaptists have been one group that have attempted to assert that every Christian is a priest and every priest has a ministry. And that is where the situation remains today.

The task is to bring about the full employment of the people of God. This calls for the abolition of the distinction between clergy and laity. Now the question is, how can this radical transformation of the whole people of God into a ministering people be brought about?

The church is uniquely equipped to accomplish this task. Scripture assumes that the local church is the context in which this can happen best. That's why the Apostle Paul sensitively and with great concern spent two years instructing the Christians at Corinth. It was not happening there, and it should have been.

The local church is the context because here it happens relationally. We learn best through relationship. Jesus worked with the twelve. Paul traveled with an entourage. The first church in Acts consisted of a small group of believers in Jesus. They acted relationally as a unit, with "one mind and in one accord."

Gathering and dispersing

Because the church has a rhythm of gathering and dispersing, training is related to life. The congregation does not remain in the sanctuary. The body gathers to praise God, encourage one another, and to be equipped for ministry.

The ministry of any congregation is the sum total of the gift(s) the Holy Spirit has given to the membership. The body is where one learns the scripture's teachings about gifts, where one identifies his/her own gift(s), where one practices his/her gifts, where gifts are affirmed, and where one is responsible for the ministry of a gift.

But the church does not major in gifts. That's not its focus. The focus is character. The expression of gift(s) is a part of the maturing person in Christ.

The church has the time to work at this project. It's already been around nearly two thousand years, and it will still be here when Jesus comes.

Models we can imitate

Models for accomplishing the full employment of God's people are found in the New Testament and are identified by R. Paul Stevens in his book *Liberating the Laity*. He says there are three: (1) the walking seminary, (2) the school in the marketplace, and (3) the retreat.

The walking seminary is illustrated by Paul, who used his missionary journeys as opportunities to equip persons for ministry. At Corinth, Paul worked with fellow-tentmakers, Aquila and Priscilla, equipping them for ministry (Acts 18:24-26). Church leaders can do the same today by employing the walking seminary.

The school in the marketplace is also illustrated by Paul. In Ephesus he rented the hall of Tyrannus and taught followers of Jesus for two years to the end that all those "in the province of Asia heard the word of the Lord" (Acts 19:10, NIV). Formal instruction has its place and purpose, but it must go beyond "listening and talking."

The retreat model was employed by Jesus. On retreat, Jesus led the disciples into aggressive ministry and then reassembled them for debriefing (see Mark 1:35; 3:13; 4:35; 6:30; 7:24; 8:27; 9:2; 14:17). A retreat provides a new setting, free from distractions, where purpose and vision can be renewed.

Laity are the people of God. The purpose is clear: They are to be equipped for ministry. The plan is clear: The church has several scriptural models from which to choose. The task is to bring about the full employment of the people of God. [†]

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

How Shall We Use Our Tithes?

This letter is in response to the article "Why Do Pastors Leave The Brethren Church? (And What Can We Do About It?)," which appeared in the June issue of the EVANGELIST.

I believe that the anonymous author of the article has done The Brethren Church a great service in bringing to light a serious and pressing issue within the denomination. . . . All [his] points were well made and well taken, and we would do well to heed the message of the article. Quite literally, our pastors deserve their just rewards.

However, I feel that I must take exception to one point raised in the article. The author argues that the financial needs of Brethren pastors would be alleviated if all of the members of The Brethren Church would bring their tithes and offerings to the local church. The author implies, in fact, that if we do not do this, then we may be squandering our money on causes that misuse funds that are intended for the Lord's work.

Certainly, we are all aware of the financial abuses that have taken place in some Christian ministries during the past few years. Certainly, we have a right to expect, and even demand, financial accountability from all Christian ministries. However, I think it should also be pointed out that there are many, many Christian ministries not affiliated with The Brethren Church that are, in fact, "good causes" that deserve our financial support.

Speaking from my own personal experience, I have friends and family who are currently serving the Lord as

missionaries in Taiwan, Central America, the Philippines, and West Germany. Other friends serve as campus ministers with InterVarsity Christian Fellowship and Campus Crusade for Christ. Another friend is the director of a Christian Halfway House that ministers to the poor, the homeless, the mentally ill, alcoholics, and drug addicts. Each one of them is doing the work of the Lord, is above reproach in terms of his or her personal commitment to Christ, is financially accountable, and, most significantly, is totally dependent on the goodwill tithes and offerings of people like you and me to sustain the ministry. Surely there is room for these people in the prayers and financial support of The Brethren Church.

I strongly object to the idea that our tithes and offerings should be solely dedicated to one particular ministry or one particular denomination. First, this idea cannot be supported scripturally. Malachi 3:7-10 certainly teaches that we should not withhold our tithes and offerings from the Lord, but it in no way indicates that those tithes and offerings must be given solely or even primarily to the local church. That teaching is common throughout all denominations, but let me repeat again — it is *not* found in the Scriptures.

Second, this idea robs us of opportunities to support ministries that are not currently available within The Brethren Church. If every church applied the reasoning presented in the article, then my friend who runs the Christian Halfway House would sim-

ply be out of luck (and out of money!).

This leads us to a dilemma. Our pastors need and deserve better salaries. They need to feel that the work that they do, the most important work in the world, is respected and esteemed by their local congregations and by the denomination. And yet, I pray that as we work toward this goal, we would not lose sight of the fact that our identity as Brethren is secondary to our identity as Christians, and that part of our calling as Christians is to pray for and support ministries that lead men to Christ and that furthers God's Kingdom here on earth, wherever those ministries may be found.

Should we increase our tithes and offerings to the local church? Yes, absolutely. Our pastors deserve better. Should we increase our tithes and offerings to ministries that may be outside The Brethren Church? Yes, I believe that we should. Am I a hopeless idealist? I hope not.

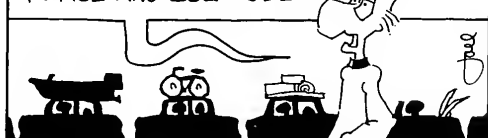
I don't have any easy answers to offer as a solution. In fact, I only have some difficult questions. Where are our priorities? Does the way that we spend our money indicate what is truly important in our lives? Do we really believe that the Lord is worthy of the firstfruits of our labors, or are we content to give Him the leftovers? The anonymous pastor's article has challenged me to ask those questions again. I pray that we would all do the same.

ANDY WHITMAN
Westerville, Ohio
Smoky Row Brethren Church

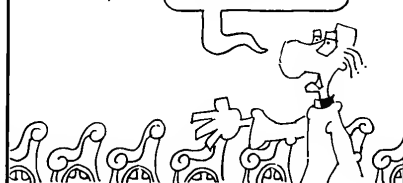


Pontius' Puddle

SUMMER WEEKENDS IN CROWDED PARKS, TEEMING RESORTS, AND PACKED BEACHES AREN'T FOR ME. I PREFER MORE PEACEFUL SURROUNDINGS. A PLACE ONE CAN BE ASSURED OF PEACE AND SOLITUDE...



SIGH, MY SANCTUARY.





But What Would Jesus Do?

By Jeff Weidenhamer, Secretary, Peace Committee

IN MY DAYS as a student at Ashland College, some of my spiritual high points were the annual "Jubilee" conferences in Pittsburgh, sponsored by the Coalition for Christian Outreach. College students from all over Ohio, West Virginia, and Pennsylvania gathered for a weekend to hear speakers from all walks of life talk about what it means to be a disciple of Christ in education, medicine, science, history, politics, and the arts.

There were also keynote speakers who spoke several times during the Conference. One of my favorites, from whom I've never quite recovered (and I hope I never do), was Dr. Anthony Compolo, a professor of sociology and Baptist evangelist, who presented us with a message of discipleship and concern for the world that stirred me deeply.

I recently had the opportunity to hear Tony Compolo again, this time by tape recording, speaking to students at the Urbana 87 Missions Convention. Again, in his own inimitable way, with an earnestness for the Lord and God's kingdom, he put Jesus' call to whole-hearted discipleship to the students gathered there.

Some of what he said bears directly on the question of whether the followers of Jesus should ever take up arms. Quoting Dr. Compolo:

Jesus says, quite simply, "Read My Book. Read My Scriptures. Learn of Me. And then, in your everyday life, be like Me." Let this mind be in you which was also in Christ Jesus. To be a follower of the biblical Jesus is to do *exactly* what the biblical Jesus would do if the biblical Jesus was in your shoes and in your circumstances.

Nothing is more controversial than to be a follower and a disciple of Jesus Christ. Nothing is

more dangerous than to live out the will of Jesus in today's world.

It's dangerous. . . . I worry about a church that has forgotten what the Bible teaches. We evangelicals are crazy. We work overtime proving that the Bible is inerrant, and after we do, then we refuse to accept what it says. It . . . means we have to be radical in all kinds of ways.

When I became a Christian, the Korean War was in progress. . . . I didn't know whether to accept the draft or what to do. And I had a conversation with a Colonel. And we argued back and forth. And he said to me. "What's your prob-

lem?" I said, "My problem is I want to do what Jesus would do." He said, "Could you get in a plane, fly over an enemy village and drop bombs?" I said, "I could get in the plane, I could fly over the enemy village, but when I put my hand on the throttle and I was about to release the bombs, at that moment, I would have to say, Jesus, if you were in my place would you drop the bombs?"

And I remember the Colonel yelling back at me, "That's the dumbest thing I ever heard! Everybody knows Jesus wouldn't drop bombs." Or do we? It is, at least, something to think about. [†]

PEACE VISUALS AT GENERAL CONFERENCE PLAN TO SEE THEM BOTH

Tuesday Evening

9:00 p.m.

"In the Nuclear Shadow"

A 26-minute film that investigates the threat of nuclear war from the perspective of children. The 27 children interviewed express anger at adults for not being able to settle their differences without war or the threat of war. They candidly talk about their fears, their dreams, and their concern for a future they are afraid they will not have. It carries a strong message for adults.

Awards: First place documentary at the Atlanta International Film Festival and the Best Film in the educational category at the San Francisco International Film Festival.

Thursday Afternoon

2:00 p.m. Workshop

"Active Nonviolence: A Possible Alternative to Violence for Resolving Conflict"

This 27-minute slide set examines the use of active nonviolence throughout history:

- Quaker refusal to bear arms in colonial America.
- The antislavery movement of the 1800's.
- Nonviolent resistance to Nazi deportation of Jews in World War II.
- The civil rights movement of the early 1960's.

It shows how organized nonviolence offers a more humane way to resolve conflict on all levels.

Let Us Be Brethren

*"For one is your Master, even Christ;
and all ye are brethren."*

Matthew 23:8

Thoughts On General Conference

By Moderator Dale R. Stoffer

Note: This article is a revised version of one I wrote for the July 1983 EVANGELIST during our denomination's centennial year and just prior to General Conference. It is presented again because the counsel it contains is just as valid now as it was then.

THIS CONFERENCE represents the 100th General Conference of The Brethren Church. Both this occasion and our Conference theme, "Let Us Be Brethren," make it appropriate for us to reflect upon the special meaning of our annual gathering of Brethren. The best clue to the significance of Conference is found in the name which we have assumed for ourselves, "Brethren." This very designation indicates that our annual gatherings have the character of a family reunion. As brothers and sisters in Christ, we come together to share the exciting news of what Christ has been doing in our local congregations. And we jointly have our minds enlightened, our hearts enkindled, and our spirits enlivened to serve the Lord in our home churches.

But is this holy fellowship of believers all that is meant by our name "Brethren"? Or does our unity involve more than physical togetherness and spiritual kinship?

One in mind

A very important scriptural truth that was traditionally very important to the Brethren has been gradu-

ally diminished by our American emphasis on individualism. Scripture speaks repeatedly of being not only one in spirit, but also one in mind. (See, for instance, Rom. 12:16; 15:5; I Cor. 1:10; II Cor. 13:11; Phil. 2:2; 4:2; I Pet. 3:8.)

The reason for this scriptural emphasis was that the apostolic church understood that unity of mind as well as unity of spirit was a special part of the Holy Spirit's work in believers. In reporting the decision of the Jerusalem Council in Acts 15, the leaders of the church viewed the consensus that had developed as an expression of the Holy Spirit's work in their midst (see Acts 15:23-29, especially verses 25, 28).

A continual goal

The Brethren likewise believed that striving for oneness of mind was a goal that should be continually before the Brotherhood. It was affirmed that when the believers were united in their devotion to the truth and were knit together by love and humility, the Holy Spirit would lead them to a decision pleasing to God. As one recent body of Brethren stated: "If the issues that the future holds for us are to be resolved in a manner pleasing to God, it must be through the unity of the Spirit working in and through the Church as the Body of Christ."

For such a process to occur, several conditions are necessary. First

and foremost, *all* members of the body must have the same foundation: uncompromising commitment to Christ and His word.

Second, all viewpoints must be openly and frankly discussed. There is no place for "hidden agendas" that are never exposed.

Third, all participants must share a willingness to be open to other options. Failure in this may stifle the Holy Spirit's ability to work.

Fourth, the members of the body should practice forbearance toward one another. When no clear decision is evident (the old Brethren used to delay a decision until a large majority was attained), this forbearance should express itself in a willingness to wait until an unmistakable consensus has developed.

Fifth, all must evidence a willingness to submit to a decision once the mind of the Brethren has been expressed.

Enveloped with love

Finally, the entire process must be enveloped with a deep love for one another that will not be shaken by differences of opinion or by a decision that does not go my way.

The genius of the Brethren decision-making process is the belief that my *inner commitment* to abide by a joint decision guided by the Holy Spirit is far more powerful and effective than an *external mandate* forced upon me by a body in which I may or may not have any voice. But the only way this form of government works is if *each* member of the body (both individuals and individual congregations) assumes the responsibility it has pledged itself to by being a member of the Brotherhood. This responsibility includes every area of church life; representation at Conference, financial support of all denominational ministries, willingness to abide by decisions jointly made.

Let us be Brethren at this 100th General Conference by striving to be not only one in spirit but also one in mind. We are "Brethren" only to the extent that we "preserve the unity of the Spirit in the bond of peace" (Eph. 4:3). [†]

"Let Us Be Brethren"

Matthew 23:8

The 100th General Conference of The Brethren Church

August 1-5, Ashland College, Ashland, Ohio

This year's meeting in August has special significance, for it is the 100th General Conference of Brethren Churches. If you recall that we celebrated the Centennial Anniversary of The Brethren Church several years ago (in 1983) and wonder why we are now observing the 100th General Conference, the explanation is this: for the first few years of the church, Conferences were not held every year.

In recognition of this milestone in our church history, the theme for this year's General Conference is "Let Us Be Brethren." And in recognition of that theme, all the speakers for the morning and evening inspirational sessions are Brethren elders who will speak on topics significant to the Brethren.

The Conference will open with a family worship hour on Monday evening at seven o'clock. Our Breth-

ren heritage (as well as our future), will be the focus of this session also, as the Conference looks at "Visitors from Our Past" and "Challenges for the Future."

Moderator Dale Stoffer will present his address during the inspirational hour on Tuesday morning at nine o'clock. As the leading historian of The Brethren Church and the person who chose the "Let Us Be Brethren" theme, Dr. Stoffer will present a message that will set the tone for the remainder of the week.

Rev. William Kerner, Home Missions Supervisor for the Missionary Board, will present the message during the seven o'clock evening worship hour on Tuesday. Rev. Kerner served several years in the pastorate, then for six and one half years as Director of Pastoral Ministries for The Brethren Church before

(continued on next page)

Conference Schedule

Monday, August 1

- 2:00 p.m. Recreation on College Quadrangle
- 4:30 p.m. Picnic on College Quadrangle (Redwood Hall)
- 7:00 p.m. Family Worship Hour — "Visitors from Our Past," "Challenges for the Future"
- 9:00 p.m. Fellowship/Reception

Tuesday, August 2

- 8:15 a.m. Prayer Session
- 9:00 a.m. Inspirational Hour with address by Moderator Dr. Dale Stoffer
- 10:00 a.m. Opening Business Session
- 12:15 p.m. BCE Luncheon**
- 2:15 p.m. Workshops
- 3:30 p.m. Auxiliary Sessions
- 5:30 p.m. World Relief Banquet**
- 7:00 p.m. Evening Worship. "The Lordship of Christ" — Rev. William Kerner
- 9:00 p.m. Peace Committee Presentation — film, "In the Nuclear Shadow"

Wednesday, August 3

- 7:30 a.m. Ministers' Wives Continental Breakfast
- 8:30 a.m. Auxiliary Sessions
- 10:15 a.m. Inspirational Hour. "Importance of Scripture" — Rev. Robert Westfall
- 11:00 a.m. Business Session
- 12:15 p.m. Benevolent Board Senior Saints Luncheon**

Wednesday, August 3, continued

- 1:30 p.m. Recreation/Free Time
- 6:00 p.m. Crusader Review
- 7:00 p.m. Evening Worship. "A Call to Service" — Rev. Leroy Solomon
- 9:00 p.m. Linda Ebert in Concert

Thursday, August 4

- 8:15 a.m. Prayer Session
- 9:00 a.m. Inspirational Hour. "Importance of Accountability" — Dr. Arden Gilmer
- 10:00 a.m. Business Session
- 12:15 p.m. W.M.S. Luncheon Laymen's Picnic
- 2:15 p.m. Workshops
- 3:30 p.m. Auxiliary Sessions
- 5:00 p.m. Missionary Board Banquet**
- 7:30 p.m. Evening Worship. "Historic Brethren Emphases" — Dr. Jerry Flora

Friday, August 5

- 8:00 a.m. Organizational meetings for General Conference Committees
- 8:15 a.m. Prayer Session
- 9:00 a.m. Inspirational Hour. "Mutual Commitment and Love" — Dr. Fred Finks
- 10:00 a.m. Business Session
- 12:15 p.m. Conclusion of Conference
- **Meals require advanced registration.

(continued from previous page)

taking his present position in April 1987. He will be speaking on "The Lordship of Christ."

Rev. Robert Westfall, pastor of the First Brethren Church of Pleasant Hill, Ohio, will speak during the inspirational session on Wednesday morning. He will focus on "The Importance of Scripture." Rev. Westfall, in his first pastorate at Pleasant Hill, is the youngest of the inspirational speakers.

"A Call to Service" will be the topic of a message by Rev. Leroy Solomon during the seven o'clock evening worship on Wednesday. Rev. Solomon, pastor of the

Conference Moderator

Dr. Dale E. Stoffer, pastor of the Smoky Row Brethren Church of Columbus, Ohio, will moderate this year's General Conference.

Son of Thomas and Donna (the National W.M.S. president) Stoffer, Dale grew up in the Canton, Ohio, Trinity Brethren Church, studied at Ashland College (B.A. 1972) and Ashland Theological Seminary (M.Div. 1975), and did graduate work at Fuller Theological Seminary (Ph.D. 1980). He began the Smoky Row Church as a Home Missions class in 1980, and it has since grown to an average worship attendance of around 70.

In addition to his pastoral responsibilities, Dr. Stoffer serves as part-time assistant professor of histori-



BYC Convention

"Awesome '88" will be the theme and Psalm 145:3-7 the theme text for the BYC Convention, to be held concurrently with General Conference. Following are highlights of what's planned for the week.

The Convention will get underway **Monday** evening at six o'clock with a BYC Praise Service, to fix mind and heart on our "Awesome God." After joining adults for the General Conference opening worship service at seven, youth will conclude the evening with roller skating at the Ashland Rollercoade.

Tuesday will feature the opening business session and BYC Moderator's address at 10:00 a.m. and a Coffee House at 9:00 p.m., with a lot of activities scheduled in between. The Coffee House will be a time for youth to display their talents, enjoy one another's fellowship, and learn who receives the Moderator's Cup this year.

General Conference Preview

Winding Waters Brethren Church in Elkhart, Ind., has also pastored the Smithville and Gretna, Ohio, Brethren Churches.

Dr. Arden Gilmer will speak on the "Importance of Accountability" during the Thursday morning inspirational period. Currently completing his ninth year as pastor of the First Brethren Church (Park Street) in Ashland, Dr. Gilmer served from 1975 to 1979 as Director of Church Growth and Home Missions for the Missionary Board and prior to that as pastor of the Pleasant View Brethren Church in Vandergrift, Pennsylvania.

The speaker for the Thursday evening worship service will be Dr. Jerry Flora, professor of New Testament theology at Ashland Theological Seminary. Before coming to the seminary in 1972, he served Brethren pastorates in Washington, D.C., and New Paris, Ind. He will be speaking on "Historic Brethren Emphases."

The concluding message in this series by Brethren elders will be presented by Dr. Fred Finks at 9:00 a.m. on Friday. Dr. Finks, vice-president of Ashland Theological Seminary since 1982, will speak on "Mutual Commitment and Love." Dr. Finks came to the seminary from a very successful pastorate at the Winding Waters Brethren Church in Elkhart, Ind.

cal theology at Ashland Theological Seminary, and as a church planting consultant for the Missionary Board. He and his wife, Marcia, have two children.

Dr. Stoffer will present his moderator's address to the Conference at 9:00 a.m. on Tuesday and preside over the business sessions from ten o'clock to noon on Tuesday through Friday.

Awesome '88
Psalm 145:3-7
BYC National Convention
Aug. 1-5, 1988
Ashland, OH

Wednesday will be full of special activities, starting with an address by General Conference Moderator Dale Stoffer to the Convention at 9:00 a.m. Following an afternoon of recreation, including some activities with Brethren pastors, the annual Crusader Review will take place at 6:00 p.m. followed by the Youth March into the General Conference worship service at 7:00. A 9:00 p.m. concert by Ashland artist Linda Ebert and her band will round out the day.

Highlights of **Thursday's** agenda are the final business session at 10:00 a.m., a Missions Banquet (with the adults) at 5:00 p.m., and — the high point of the week for many — Communion at 9:00 p.m.

On **Friday**, an entire morning of singing, praying, and worshiping is planned in the Convention's first-ever Farewell Fellowship.

W.M.S. Sessions

"Let Us Be Brethren - In the Light" will be the theme and John 8:12 the theme verse for the Woman's Missionary Society sessions at General Conference. Roberta Gilmer will serve as pianist for the sessions, Nancy Hunn as song leader (she also wrote the theme song), and Carol Gilbert as devotional leader.

The Tuesday afternoon session will feature special music by the McPherson sisters and daughters, and the president's challenge by Donna Stoffer. Election of officers will also be conducted during this session.

During the Wednesday morning session, the Barnett family will present special music and the annual memorial service will be held.

The annual W.M.S. luncheon will be held Thursday at 12:15 p.m., during which the project ingathering will be conducted. Kathy Keck will present special music for this luncheon, Linda Barr will conduct devotions, and Suzanne Barr will provide the program, entitled "Suzy Anne Comes to Conference."

For the concluding session on Thursday afternoon, Suzy Stout will share special music and the South Bend society will conduct the receiving of the Thank Offering.

Banquets and Luncheons

Two banquets are planned for Conference this year, one sponsored by the World Relief Board and the other by the Missionary Board in cooperation with Ashland College.

Dr. Jerry Ballard, Executive Director of World Relief Corporation of the National Association of Evangelicals, will be the speaker for the World Relief Banquet Tuesday evening at 5:30. According to World Relief Board president Rev. Marlin McCann, this will be a full banquet, not a "soup supper." Tickets are \$7.00.

The speaker for the Missionary Board Banquet, scheduled for Thursday evening at 5:00, will be Dr. Wade Coggins, Executive Director of the Evangelical Foreign Missions Association, an affiliate of the National Association of Evangelicals. This banquet is free (thanks to Ashland College and its president, Dr. Joseph Shultz!), but reservations are required (see below). A free-will offering will be received during the banquet, which will go toward the establishment of a "Missionary Kids Scholarship" for children of Brethren



Dr. Wade Coggins

Laymen's Sessions

Dr. Donald Kelley and Mr. David Bush will present inspirational addresses for the National Laymen's Organization sessions at General Conference.

Dr. Kelley, a medical doctor from Sarver, Pa., who gave up his practice to attend Ashland Theological Seminary and prepare for Christian ministry, will speak during the Tuesday afternoon Laymen's session on the subject "Laymen Are Called to Serve." Mr. Bush, owner/operator of a medical supply business in Nappanee, Ind., and a member of the Nappanee First Brethren Church, will address the Laymen during the Wednesday morning session on the topic "The Layman's Challenge to Serve."

Conference Thursday will offer several activities for the Laymen, beginning with a men and boys pizza picnic at 12:15 p.m. All men (including pastors) are invited to this event, which will be held at Ashland Theological Seminary. During the picnic, Goal Achievement Awards will be presented to local laymen's groups. Later that afternoon, at 2:15, Dr. Fred Finks, vice-president of Ashland Theological Seminary, will lead a workshop for Laymen and pastors entitled "Partners in Ministry."

In addition to the above activities, the NLO will hold three business sessions — on Tuesday and Thursday afternoons and Wednesday morning. These sessions, led by NLO president Gene A. Geaslen, will include reports from officers and committees, elections (Wed. morning), ingathering of project offerings each day, a memorial service (on Thurs.), and discussion of action on a proposed constitution and bylaws.

Notice From Executive Council

The General Conference Executive Council is requesting that all items of business that delegates are planning to introduce on the Conference floor be presented to the Conference Secretary (Norma Waters) and Moderator no later than Monday of Conference week. You may mail your business items to the Secretary and Moderator prior to Conference or leave them at the registration table when you pick up your delegate packet on Monday of Conference week. This procedure will expedite our handling of new business. Thank you.

Moderator Dale R. Stoffer

missionaries who attend Ashland College.

In addition to these two banquets, a Board of Christian Education sponsored luncheon is scheduled for Tuesday at 12:15 p.m., a Benevolent Board sponsored Senior Saints Luncheon on Wednesday at 12:15 p.m., and a W.M.S. Luncheon and a picnic for Laymen, pastors, and boys, both at 12:15 p.m. on Thursday.

Advance reservations are required for all banquets and luncheons. See the reservation form in the June EVANGELIST for details.

General Conference Workshops

Twelve workshops on a variety of subjects are planned for Tuesday and Thursday afternoons of General Conference — from 2:15 to 3:15.

Three of these are two-part workshops, with the first session on Tuesday and the second on Thursday. They include the following:

"CALM — Church Administration for Leadership and Management," sponsored by Ashland Theological Seminary. (For more information on this workshop, see page 6.)

"Planning, Preparing, and Preserving Evangelistic and Revival Services," sponsored by the General Conference Evangelism Committee. (More information at right.)

"Outreach Through Support Groups," also sponsored by the General Conference Evangelism Committee. (More information at right.)

Workshops scheduled for only Tuesday are as follows:

"Academic Programs," sponsored by Ashland College.

"Abortion Study Paper," sponsored by the General Conference Social Concerns Committee.

"Estate Planning," sponsored by the General Conference Stewardship Committee.

"Brethren Missions — Everything You've Always Wanted to Know . . . and Never Had a Chance to Ask," sponsored by the Missionary Board.

Workshops scheduled only for Thursday include the following:

"The Art of Storytelling," sponsored by the Woman's Missionary Society.

"Active Nonviolence: A Possible Alternative to Violence for Resolving Conflict," sponsored by the General Conference

Peace Committee. (See page 10 for more information.)

"The Brethren Foundation," sponsored by the General Conference Stewardship Committee.

"Disaster Child Care," sponsored by the World Relief Board.

"Discovering and Using the Spiritual Gifts of the Laity," sponsored by the Board of Christian Education.

General Conference Equipping Workshops for Revival Services and Outreach Ministries

Sponsored by the General Conference Evangelism Committee

Searching for good material to help strengthen your upcoming revival service or to foster creative outreach strategies in your local congregation? The General Conference Evangelism Committee has done the groundwork for you! Described below are **two excellent workshops and related resources** which will be available during the Tuesday and Thursday workshop sessions (2:00–3:15 p.m.) at the 1988 Brethren Church National Conference.

Workshop #1: "PLANNING, PREPARING, AND PRESERVING EVANGELISTIC AND REVIVAL SERVICES IN THE LOCAL CHURCH."

(Part 1 — Tuesday; Part 2 — Thursday)

Based upon careful research and practical methodology seasoned by five decades of pastoral ministry, the material for this workshop was selectively gleaned from Dr. J. Ray Klingensmith's seminary thesis by the workshop facilitators Keith Hensley and James F. Black.

Part one will provide solid biblical insights into the role, function, and office of the evangelist. Part two will furnish the "hands-on practical applications" for planning, preparing, and preserving evangelistic and revival services in the local church. Parts one and two are combined in a paperback book which will be available in limited edition (100 copies at \$2.00 per copy) for workshop participants or interested conference attendees.

For those who wish they had some written guidelines for improving their evangelistic services and expanding the impact they have on a church and community, this workshop is a must!

Workshop #2: "OUTREACH THROUGH SUPPORT GROUPS"

(Part 1 — Tuesday; Part 2 — Thursday)

How are you responding to the physical, emotional, and spiritual needs of the bereaved, deaf, divorced, sight impaired, sexually abused, suicide-survivor-victims, international students, unchurched youth, and those limited by age or a physical handicap who require practical assistance in your community?

This workshop, facilitated by Mike Gleason and Doris Shultz, will provide you with the practical insights you need for developing outreach ministries to serve the various need groups represented in your community. Part one will provide biblical insights accompanied by a useful "step by step" manual (\$1.00 per copy), which details the process of developing outreach through support groups. Part two will provide workshop attendees with the opportunity to meet with many of the lay leaders who help to facilitate the various outreach ministries of the Ashland Park Street Brethren Church, who will respond to specific "how to" questions.

Brethren Publishing Company
Annual Corporation Meeting

The annual corporation meeting of the Brethren Publishing Company will be held Thursday, August 4, 1988, during the 10:00 a.m. (EDT) business session of the General Conference of The Brethren Church. The meeting will be held in the John C. Myers Convocation Center, Ashland College, Ashland, Ohio. Delegates to the General Conference constitute the membership of the corporation. Alvin Shifflett, Secretary

Dr. J.D. Hamel Honored At Retirement Reception

Sarasota, Fla. — Members of the First Brethren Church of Sarasota honored their pastor, Dr. J.D. Hamel, and his wife Jean with a reception on Sunday afternoon, March 27, in recognition of Dr. Hamel's retirement from the pastoral ministry.

Dr. Hamel, 64, spent more than 40 years in pastoral service, the last 28 of those at the Sarasota Church.

Hamel pastored his first congregation — the Fair Haven Brethren Church near Ashland, Ohio — from 1946 to 1951, while a student at Ashland College and Seminary. After receiving a B.S. in Education degree in 1949 from the college and a Master of Religious Education degree in 1951 from Ashland Theological Seminary, he accepted a call (in 1951) to the Lanark, Ill., First Brethren Church. From there he moved to the First Brethren Church of South Bend, Ind., in 1953.

It was while he was at South Bend that he received a call from the Missionary Board to become pastor of the mission church in Sarasota, Fla. He began serving this congregation of 70 members on February 1, 1960.

During his more than 28 years at this church, the congregation grew from a small mission church to one of the largest congregations in the denomination. Pastor Hamel baptized 975 (including his grandson Jonathan Brenner, whom he baptized the day before his retirement reception), and he received more than 700 into the church by transfer of letter.

The church facilities also expanded accordingly during these 28 years. An educational building was dedicated on February 16, 1964. And on December 27 a new sanctuary with a seating capacity of over 800 was dedicated. The current value of the church facilities — which include the sanctuary, educational building, Vanator Fellowship Hall (the original sanctuary), the Helen Vanator Cottage, the parsonage, and the parking areas — is over one million dollars — all debt free.

Dr. Hamel and the Sarasota congregation were also active in various forms of outreach during his pastoral ministry. In 1967 they began broadcasting a radio program, *The Brethren Hour*, which is now aired on stations in the U.S. and around the world. In

1973 the church gave birth to a daughter congregation, the Bradenton Brethren Church. And in 1979 they sponsored a ministry to Hispanics, which has since developed into a separate congregation of the Sarasota Church, known as Iglesia Hispana de los Hermanos.

In addition to his pastoral duties and his work with the radio ministry, Dr. Hamel also served as



Dr. J.D. and Jean Hamel — with enough cake to feed a thousand.

Photo by LaVergne Stone.

The following account of the reception for the Hamels was written by Mrs. Billie Barth, reporter for the Sarasota First Brethren Church.

Not to let this man of God go without pomp and circumstance, the church sanctuary and the educational building were decorated; enough beautiful tiered cakes were baked to feed 1,000; punch was poured; the music played; and all the cameras were filled with film.

The people came and they came. For hours they came. Even Pastor Hamel's twin brother Dana and wife Shirley came from Richmond, Va. They brought speeches; they brought cards; they brought "thank you's"; they brought gifts; they brought permission for the Hamels to live in the parsonage as long as they wish, presenting them with a key; they brought money (more than \$4,500). So very few lives in Sarasota have not been touched by this man; and they were here to let him know how much all of these 28 years have meant to them.

His office walls are bare now; his desk is clean and shiny; and the police radio is no longer there; but "Bud" is not silent. His zeal to serve the Lord has not retired. That gold car ("702") of his still flies low up and down the streets. He seems to be everywhere. The sound of his contagious laughter is ever present. The Sarasota people's love for this dedicated couple is matched only by the Hamel's love for them. "Thank you, Bud and Jean."

a volunteer chaplain for the Sarasota police and fire departments — tasks he plans to continue even though he has retired from the pastoral ministry. He is also chaplain for the Florida State Fireman's Association.

With all his accomplishments, it is not surprising that Dr. Hamel has received numerous honors. In 1964 he was named "Sarasota Citizen of the Year"; in 1972 he received an honorary Doctor of Divinity degree from Ashland College; in 1975 he was named "Evangelical of the Year" by the Manasota Ministerial Association and "Citizen of the Year" by the Fraternal Order of Police; and in 1982 he was named V.F.W. "Man of the Year."

Dr. Hamel is married to the former Jean Rowsey. For nearly 25 years Mrs. Hamel served as music director and secretary for Sarasota First Brethren. The Hamels have three children — JoAnne (Mrs. Daniel Brenner), John, and Janet (Mrs. Tim Solomon). They also have eight grand-children.



Even though he has retired from the pastoral ministry, Chaplain Hamel plans to continue his voluntary work with the Sarasota fire and police departments.

Sarasota Herald-Tribune staff photo by Sally Pettibon.

"Laborers Together" is Both Theme And Spirit of Indiana Conference

Shipshewana, Ind. — "Laborers Together with God" was both the theme and the spirit of the Indiana District Conference, held June 10-11 at the Brethren Retreat Center.

Under the capable leadership of Moderator Gene Eckerley, the conference was both a positive inspirational experience and a time of working together in caring for district business.

Rev. Eckerley set the tone in his moderator's address, in which he focused on two aspects of the conference theme — (1) being laborers *with God*, and (2) being laborers *together*. Concerning the former he noted that ministry styles may differ or change, but our foundation is unchanging — Jesus Christ. As laborers together, we must stand firm on this foundation. Our strength is not in being Brethren, but that the Brethren before us built on this unchanging foundation.

Concerning being laborers *together*, he emphasized the advantages that come from working together in the district. He said that laboring together means complementing, not competing; submitting to one another; and encouraging one another.

The moderator concluded his message with four recommendations — (1) That the district authorize its Ministry of Pastoral and Congregational Care to establish a position of District Elder (an active pastor who would

serve part time as a minister to pastors and in the area of pastor/congregation relations). (2) That the district call upon its Executive Committee to initiate a study of the churches of the district in order to determine the mind of the Brethren with a view to defining a unified vision. (3) That the district call upon each congregation to fully participate in and fully support the ministries of the district. (4) That the district revise its conference schedule for 1989 and make the spring conference an inspirational camp meeting and have a fall meeting for business.

All four of these recommendations were accepted. With regard to recommendation (4), next year's spring conference was set for June 9-10 at Shipshewana and is to be entirely inspirational. A fall business conference will be held September 16, 1989, with the location yet to be announced. The theme for next year's conference is "Pursue Love" (1 Cor. 14:1).

In addition to the moderator's address, messages were presented by Rev. Donald Rowser and General Conference Moderator Dale Stoffer. Pastor Rowser emphasized the practical side of being laborers together, stressing the need to be held together by faith, hope, and love; the need to speak up against moral issues; the need to be centered in Christ; and the need for unity.

Dr. Stoffer, like Joshua (in Joshua 24), stressed the importance of choosing to serve the Lord, stating that choice, not chance, determines our destiny. He then shared three areas of concern for The Brethren Church — that it have a strong foundation; that it make necessary organizational changes to better carry out the work of the Lord; and that Brethren people manifest attitudes of love, trust, and cooperation. He concluded by challenging his hearers to be willing to make sacrifices, to have visions and dream dreams for the Lord, and to do what's necessary to bring those dreams to reality.

In the election of officers, Rev. Keith Bennett was chosen as the new moderator-elect; secretary Daniel Gray, treasurer Alvin Grumbling, and statistician Gene Geaslen were all re-elected; and last year's moderator-elect Kenneth Hunn became the new moderator.

Oak Hill Church Contacts Every Resident by Phone

Oak Hill, W. Va. — Nine members of the Oak Hill First Brethren Church called every resident in the Oak Hill area listed in the telephone directory during May and June of this year.

The calls were the heart of a "Tele-Friend (Tell a Friend) Campaign" which had as its goal reaching unchurched people in the community.

Approximately 3,000 calls were made. Of these, about 300 were to unchurched homes. Recipients of these calls who expressed an interest in the church were sent a brochure giving a description of the history, lifestyle, ministry, and faith of the Brethren. They were also given an invitation to visit the Oak Hill First Brethren Church on June 5, which was designated as "Tele-Friend Sunday."

Four visitors attended the church on the special Sunday, one of whom rededicated her life to the Lord. While the congregation was disappointed that not more visitors attended, they recognize that they have a pool of about 300 people with no church affiliation with whom they can work in the future.

The nine people who made the 3,000 phone calls were Gene Skeldon, Mona Nuckles, Janet Payne, Ollie Foy, Patsy Jennings, Amy Crouch, Jean Burton, Doris McClung, and Suzanne Pennington. The "Tele-Friend Campaign" was initiated by Oak Hill pastor Rev. William Skeldon.

— reported by R. Rogusky

Flora First Brethren Church Honors Pastor And Wife on Fortieth Wedding Anniversary

Flora, Ind. — Members of the First Brethren Church of Flora honored their pastor, Rev. Alvin Grumbling, and his wife Meg with a surprise reception on Sunday afternoon, May 22, in recognition of the couple's 40th wedding anniversary.

The church deacon board hosted the reception along with the Grumbling's son Dennis and daughter-in-law Heidi. Approximately 80 people attended the event. The Grumbings were married on May 30, 1948.

The Flora Church also recently extended a three-year call to Pastor Grumbling, which he accepted.

— reported by Mrs. Freda Eller



The Grumbling family: (l. to r.) son Gary, Rev. Alvin, Meg, son Dennis, and daughter-in-law Heidi.

Photo by Charles Clem

Nappanee Church Breaks Ground; Then Celebrates Miracle Sunday

Nappanee, Ind. — Two major events took place recently in the life of the First Brethren Church of Nappanee — ground breaking on Easter Sunday (April 3) for a new church building, and Miracle Sunday celebration on May 1.

Following the morning worship service on Easter Sunday, the Nappanee Brethren traveled north out of town to the site of the new building — a five-acre plot at the corner of State Road 19 and County Road 52, across from NorthWood High School. There the ground-breaking ceremony was held.

The new building will have two wings — a sanctuary wing and an activity center/classroom wing each measuring roughly 86 by 92 feet. The two wings will form a right angle, with an office/narthex area at the vertex.

Miracle Sunday, held May 1, had two purposes. It was the day set by the Centennial Committee (Moderator Dick Best, Judith Holden, Maribeth Stump, Dorothy Arch, and Pastor Alvin Shiflett) for the congregation to celebrate the 100th anniversary of the

church (which was founded February 6, 1888). And it was the day set by the Finance Committee to receive a miracle offering for the new building.

The goal set for the Miracle Sunday offering was \$50,000. In its 100-year

history, the congregation had never given an offering of more than \$10,000. So if \$50,000 were received, it would indeed be a "miracle."

A number of former pastors and associate pastors and their wives were present for the special day, including Rev. Virgil and Alice Ingraham, Rev. Rex and Bobbie McConahay, Rev. James and Lois Sluss, and Rev. William and Peg Anderson. Rev. St. Clair



Breaking ground for the new Nappanee Church building, as the congregation watches, are (l. to r.) Sr. Pastor Alvin Shiflett; Fin. Com. Ch. Pat Johnson; Trustee Bd. Ch. and Youth Sponsor Doug Bitting; Church Sec./Treas. Peg Hunsberger; Deacon Bd. Ch. David Bowers; W.M.S. Pres. Maryellen Best; Mod. Dick Best; and Bd. of Christ. Ed. Ch. Carlisle Roose.



Artist's conception of the new Nappanee First Brethren Church building.

Project Helps Women Respond To Needy Women in 3rd World

Baton Rouge, La. — World Relief Corporation of the National Association of Evangelicals has recently begun a special project called "Woman to Woman" to help Christian women understand and respond to needy women in the Third World.

Part of this project is a one-hour program called *What Can One Woman Do? African Women in Crisis*. This program includes a leader's guide with program instructions; a video depicting what life is like for an African

woman and showing how we can help through World Relief; a Bible study that concretely explores God's ability to multiply our gifts to care for the needy; and a copy of a brochure/calendar for each member of the group designed to give immediate suggestions about what one woman can do to help alleviate poverty and to extend learning about Christ's response to the poor through 30 daily readings.

For more information, contact Brethren World Relief Board president Rev. Marlin McCann, 404 N. Wayne St., North Manchester, IN 46962 (phone: 219-982-8312).

— Erica Weidenhamer

and Polly Benshoff had also planned to attend, but were unable to do so because of his sudden illness.

An air of excitement was evident as the special offering was taken during the Miracle Sunday worship service. As the service continued with special recognitions, worship, and a message by former pastor Rev. William Anderson, the treasurer and chair person of the Finance Committee tabulated the offering. Finally the moment arrived and the announcement was made — over \$54,000 had been received. The announcement was greeted with an outbreak of praise and applause by the joyful congregation.

Nappanee Pastor Alvin Shiflett comments: "Many had said it couldn't be done. But God did it! We must never underestimate the ability and power of God to work through a faithful and loving people."

Following the worship service, a fellowship meal was shared in the basement of the present church building. The Nappanee Brethren then traveled to the site of the new building, where they released 100 helium-filled balloons that contained gospel tracts and information about the 100th birthday of the Nappanee Church.

David S. Olgee Ordained June 5 To Eldership in Brethren Church

West Alexandria, Ohio — David S. Olgee was ordained an elder in The Brethren Church and his wife, Lois, was consecrated the wife of an elder in a service held Sunday afternoon, June 5, at the West Alexandria First Brethren Church, where Rev. Olgee serves as pastor.

Rev. David Cooksey, Director of Pastoral Ministries for The Brethren Church, presented the ordination message. Other Brethren elders participating in the service were Rev. Percy Miller, Dr. Dale Stoffer, Dr. Weston Ellis, and Rev. Robert Dillard.

Dave Gunsalus, moderator of the West Alexandria Church, read the action of the congregation calling for Pastor Olgee's licensure and ordina-

tion. Joyce Nisius played an organ prelude for the service, and special music was presented by the Brethren Quartet.

Rev. Olgee, 40, was born in Middletown, Ohio, where he attended Middletown Madison High School and was graduated with honors. He attended Ohio State University, worked for 15 years at Armco Steel Corporation, and attended Criswell Center for Biblical Studies in Dallas, Texas.

In 1982 he was ordained by the Hillcrest Baptist Church in Carlisle, Ohio, and from 1982 to 1985 he served as pastor of the Audelia Road Baptist Church in Dallas, of which he was co-founder. On August 4, 1985, he became pastor of the First Brethren



Photo by Bud Ward.

Rev. and Mrs. David S. Olgee.

Church of West Alexandria.

David and Lois (who was born in Hamilton, Ohio) were married June 20, 1969. They have two children, Stacy (17) and David Matthew (who will be 16 on July 31).

Disaster Averted When Tree Falls in Rajahmundry, India

Rajahmundry, India — Disaster was averted May 18 when a mammoth tree in front of the Brethren orphanage/church building in Rajahmundry was uprooted by a cyclone and thrown to the ground.

Approximately 80 people were in the building praying at the time. Even though the tree leaned toward the building, it fell in the opposite direction, sparing the structure and the people inside.

Unfortunately, a boy on the street was killed. The tree was so large that it blocked the street in front of the orphanage for two days.

A report of the event was carried in

the newspapers, and many people came to see how the Brethren were protected by the Lord. The uprooting of the tree also had another beneficial effect. In the words of Brethren missionary Rev. K. Prasanth Kumar, "The devil was destroyed."

Under the tree sat a Hindu shrine with a big idol. Hindus who gathered at this shrine to pray blocked the entrance to the church and disturbed the worshipers inside. When the tree fell, it smashed the shrine and idol.

Furthermore, when the cyclone occurred, several people who had come to worship the idol took shelter in the orphanage and personally saw how the Lord saved all who were in the building. They are witnessing openly how Jesus saved their lives.

— submitted by Rev. James R. Black



Photo by K. Prasanth Kumar.

Broken pieces of the Hindu shrine lie near the upturned roots of the giant tree.

Waterloo Member Serving as Missionary Intern in Taiwan

Waterloo, Iowa — Laura Schake, a member of the First Brethren Church of Waterloo, is spending ten weeks this summer as a mission intern in Taiwan.

Laura attends Central Christian College of the Bible in Missouri, where she began participating in Har-



Laura Schake (rt.) with her roommate, Sandra Schofield. Photo by Elizabeth Dietz.

vesters, a missions group on campus. Through this group she learned of the need for missionaries in Taiwan.

Laura and her roommate, Sandra Schofield, are working at the Home of God's Love, an orphanage in Lo Tung, Taiwan. There they are caring for children, cleaning, cooking, and teaching English, using the Bible as their "textbook." The Waterloo First Brethren Church is providing monetary and prayer support for Laura during her summer of mission service.

— reported by Lois Catchpool

Raystown Church Bids Farewell To Pastor Allen Baker Family

Saxton, Pa. — Members of the Raystown Brethren Church said farewell to Pastor Allen Baker and his family May 15 at a fellowship dinner held following the morning worship service.

The farewell, which was organized by the Woman's Missionary Society of the church, provided members an opportunity to express their appreciation, prayers, and farewell wishes to the Bakers, and to present them gifts and cards. Gifts included a pocket watch from the W.M.S. engraved with the words, "The Lord bless thee and keep thee"; and a decorative wall mirror from the congregation inscribed with the words, "For Faithful Service to the Raystown Brethren Church Pastor Allen J. Baker, Jr., Oct. 1982 — May 1988."

The Baker family expressed their deep gratitude to the congregation,

*The Baker Family:
(l. to r.) Shirley (Mrs. Allen),
Kevin, Andy, Pastor Allen,
and Allen III.*

Photo by Susan Weimert



and Pastor Baker encouraged the members to press on with the Lord's work, knowing that God would never leave them nor forsake them.

As noted in the inscription quoted above, Pastor Baker had served the Raystown Church since October 1982.

He presented his last sermon to the congregation on May 29. He is presently a licensed minister, but hopes to return to college in the near future and eventually to become an ordained minister in the Church of the Brethren.

— reported by Susan Weimert

West Alexandria Member Celebrates 100th Birthday

West Alexandria, Ohio — Annie Miller, the oldest member of the First Brethren Church of West Alexandria, celebrated her 100th birthday on Friday, June 10.

A birthday celebration and buffet lunch in her honor were planned by Mrs. Miller's family and were held at the grange hall in Eaton, Ohio. Nearly 200 family members, friends, and West Alexandria Brethren attended the buffet. Family and friends came from as far away as Florida, Arizona, and California, with others from Kentucky, Maryland, Pennsylvania, Michigan, and of course, many from Ohio.

In addition to her many cards and greetings from family and friends,

Mrs. Miller also received a certificate from Ohio Governor Richard Celeste and a card from President and Mrs. Ronald Reagan.

Mrs. Miller lives alone in the country and does much of her own work, with the help of a girl who comes in two hours a day five days a week.

— reported by Luella Painter

Park Street Members Attend Camp for Deaf and Hearing

Ashland, Ohio — Eleven people from Park Street Brethren Church attended a deaf camp held June 9-11 at Seneca Lake in southern Ohio sponsored by Ohio Southern Baptists for the Deaf.

The purpose of the camp was to pro-

vide inspiration and fellowship for both deaf and hearing persons and to share ideas for ministry to the deaf.

Rev. Darrell Pfaff of the Christian Life Church of the Deaf in Indianapolis, Ind., was the featured speaker. He delivered his message in sign language and an interpreter translated it verbally for the hearing.

Those attending the camp from Park Street Church were inspired by new ideas, which they plan to use in the deaf ministry in Ashland. The church currently has a deaf Bible study on Wednesday evenings and a monthly deaf fellowship. In addition, the 10:30 a.m. Sunday worship service, which is televised, is signed by interpreter Diane Uglov for both the live and television audience.



Annie Miller on her one-hundredth birthday.

Photo by Luella Painter.

Those who attended the deaf camp were (l. to r.) Heidi Parsons, Jesson Baker, Diane Uglov, Treva Baker, Bobbie Holton, J.J. Bence, John Baker, Donna Bence, (not shown) Kim Holmes, Emery Weaver, Doris Smith.

Photo by Doris Smith.



N. Manchester Brethren Serve Old German Baptist Conference

North Manchester, Ind. — Most churches have served a meal or a banquet on some occasion, but few congregations have ever undertaken a feeding project as large as the one carried out May 21-24 by the members of the North Manchester First Brethren Church, when they prepared and served the meals for the four-day annual meeting of the Old German Baptist Brethren.

More than 3,500 people attended the conference, which was held in tents set up on a farm four miles south of town. Keeping these conference attendees well-fed was the responsibility of the North Manchester Brethren.

Obviously, a project this big takes some advanced planning. In fact, Orville Vandermark, general chairman for the project, began weekly meetings with his committee in June of 1987, a year before the event. And during the year several members knowledgeable in such matters went to auctions to buy usable stoves, refrigerators, and other items needed for the project.

Meals were served in two large food tents on the farm. Max Dickerhoff, aided by the farmers of the congregation, made electricity available to the tents by providing huge generators driven by two large tractors.

Cooking was done in kitchens in the food tents and also in the church kitchen back in town. A telephone hookup kept the two locations in touch. Bob Speicher was in charge of

running the church kitchen, with the help of a dozen or more church women and men.

The first meal got underway at five o'clock on Saturday morning, May 21, and cooking and serving continued through the four days of the meeting. In the first two days alone, 13 cases of eggs were used and 2,500 hamburger patties fried, not to mention the countless number of snow cones, soft drinks, and bags of caramel corn that were served at the youth tent.

This mammoth project required the involvement of the entire congregation and also the help of many volunteers from the rest of the community.

Many members took vacations from their regular employment to be available to help set up, serve, and tear down after the conference. Some of these were glad to return to their regular jobs for a rest after the rigors of the feeding operation.

Corresponding secretary LaVeta Immel notes, however, that "While everyone was weary from the experience, we felt it a worthwhile service to our German Baptist 'cousins' from whom we learned patience, kindness, and working together. While we had previously designated whatever profits were made from the project for a new heating system for the church sanctuary (thus making it a fundraiser), we can also chalk it up as a satisfying learning and serving experience."

— reported by LaVeta Immel



The two food tents in which the North Manchester Brethren served thousands of meals during the four-day meeting.

Cheyenne Sewing Group Gives Handiwork to Local Agencies

Cheyenne, Wyo. — The W.M.S. Loving Hands Sewing Group of the Cheyenne Brethren Church has been busy making comforters and baby quilts.

The ladies recently presented seven of their baby quilts to the Crisis Pregnancy Center, and several comforters and baby quilts to Needs, Inc., of Cheyenne.

The Cheyenne ladies meet in the church fellowship hall one day a month to cut, piece, and finish the comforters and to do other sewing projects. The comforters are pieced mostly from swatches of cloth taken from cast off double-knit pants, which are provided by Needs, Inc.

— report and photo by Alice M. Tharp

Photo at right: Loving Hands Sewers (r. to l.) Francis Johnson (Sewing Committee chair person), Ruth Larson (W.M.S. president), and Dorothea Downey show the group's handiwork to Needs, Inc., clothes closet manager Carolyn Rogers (l.). Members of the sewing group not shown are Joyce Kury, Florence White, Ruth Keslar, Avise Mosher, and Alice Tharp.



From The



Grape Vine

Joel William Kerner was born June 25 in Medellin, Colombia, to Brethren Missionaries Diane and David Kerner. Joel weighed in at six pounds, 12 ounces. At last report, mother, baby, and the entire family were doing fine.

Rev. J. Milton and Marguerite Bowman celebrated their 50th wedding anniversary May 28. An open house reception was held for them by their children June 18 at the First Baptist Church in Lansing, Mich. Rev. Bowman, who celebrated his 90th birthday June 27, pastored for 40 years in Brethren churches in New Jersey, Indiana, Nebraska, California, and Ohio. Following his retirement in 1970, the Bowmans moved to Michigan. The couple reports that they are in good health and active in many events.

Ashland Park Street member Sergeant Neil R. Hamilton has received an appointment to the United States Military Academy, to which he reported on June 27. Neil, son of Park Street members Jess and Janet Hamilton, graduated from U.S. Military Academy Preparatory School at Fort Monmouth, N.J., on May 27. At this school he won awards for being top student in English, top student in

mathematics, and class valedictorian. He also received the General Maxwell D. Taylor award for being the outstanding overall cadet candidate.

David and Sharon Heestand, Harry (Pete) and Diane Hill, and Gerald Powell were ordained deacons and deaconesses June 12 in the First Brethren Church of North Georgetown, Ohio. Dr. John Shultz, professor at Ashland Theological Seminary, was the guest speaker for the ordination service.

The First Brethren Church of Flora, Ind., participated in a community Bible school May 31-June 3. The VBS was held in the Flora Community Park and included hikes, a cookout, picnic, and other outdoor activities. Flora First Brethren pastor Rev. Alvin

Grumbling was one of the two pastoral leaders of the V.B.S.

Fifty-five men and boys spent two enjoyable days (May 20 and 21) at Camp Peniel at the Pennsylvania District Men and Boys Yearly Spring Retreat. Trapshooting, volleyball, and trout fishing were activities the men and boys enjoyed, as well as times of fellowship and devotion. The Pennsylvania District Laymen's Fall Rally will be held September 24 at the Berlin Brethren Church.

The First Brethren Church of Pleasant Hill, Ohio, is seeking a person to serve part time as director of its youth ministry. Anyone interested in the position should contact Pastor Bob Westfall at 513-676-2802.

In Memory

Rev. Henry Bates, 68, pastor of the Wayne Heights Brethren Church in Waynesboro, Pa., died June 4 after a short illness.

Brother Bates was born in England, but his family moved to Philadelphia, Pa., where he attended Northeast High School. He attended both Ashland College (A.B. 1945) and Ashland Theological Seminary (B.D. 1946), as well as Gettysburg Lutheran Seminary (S.T.M.).

He pastored the St. James, Md., and Oakville, Ind., Brethren Churches, then returned to Ashland Theological Seminary, where he taught Old Testament and Hebrew from 1950 to 1955. He returned to the pastorate in 1955, pastoring the North Manchester, Ind., First Brethren Church from 1955 to 1959, the Vinco, Pa., Brethren Church from 1959 to 1971, and the Wayne Heights Brethren Church from 1971 until his death.

In addition to his pastoral duties, Rev. Bates served on various district and national boards and committees, and for many years wrote the "Lesson Background" section for the *Brethren Bible Class Quarterly*.

Rev. Bates was married January 27, 1945, to Ruby Younce, who survives him. They were the parents of four daughters, the oldest of whom, Maxine, is married to Brethren pastor Rev. Richard Craver.

The funeral service for Rev. Bates was held in the Grove Funeral Home in Waynesboro, with Brethren Elder Robert Hoffman officiating. Brethren elders attending the service served as honorary pall-bearers.



In Memory continued

John Heindl, 80, June 17. Member for 30 years of the Brethren Church in New Lebanon. Services by Pastor Robert Dillard.

Margaret E. Smith, 85, June 7. Member of the St. James Brethren Church. Services by Pastor Brian H. Moore.

Virginia Hager, 64, May 16. Member of the Waterloo First Brethren Church. Services by Pastor Lynn Mercer.

Stanley P. Dennis, 46, May 7. Member of the Milledgeville Brethren Church. Services by Youth Pastor Bill Shipman.

Weddings

Teresa Manning to Roger Goebel, June 18, at the Bryan First Brethren Church; Pastor Mark A. Britton and former Pastor Marlin L. McCann officiating. Bride a member of the Bryan First Brethren Church.

Lisa Lewis to Jerry Layne, June 11, at the Mt. Olive Brethren Church; Pastor Ronald W. Waters officiating. Bride and groom attend the Mt. Olive Brethren Church.

Ingrid Beckel to Mark Robison, June 4, at the Dayton Hillcrest Brethren Church; Rev. Archie Nevins and Pastor Weston Ellis officiating. Bride a member of the Hillcrest Brethren Church; groom a member of the North Manchester First Brethren Church.

Jodie Young to Jeff Coulter, May 14, at the St. James Brethren Church; Pastor Brian H. Moore officiating. Groom a member of the St. James Brethren Church.

Goldenaires

Claude and Lydia Warfel, 50th, April 30. Members of the Milledgeville Brethren Church.

Membership Growth

Flora: 4 by baptism

North Manchester: 4 by baptism

Sarasota: 6 by baptism, 2 by transfer

Rev. G. Emery Hurd, pastor of the Cheyenne, Wyo., Brethren Church, gave an unusual message during the Easter sunrise service. Dressed as Caiaphas, the Jewish High Priest, he presented that man's reflections on the life and crucifixion of Jesus Christ.

Photo by Alice Tharp.



Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

THE LORD'S DAY

The Bible tells us that God worked six days to create the world. Then on the seventh day He rested. One of the Ten Commandments God gave to Moses is: "Remember the Sabbath day by keeping it holy" (Exodus 20:8). Then God went on to explain that there are six days on which to work, but on the seventh day no work should be done. It should be used to worship God.

All through the time of the Old Testament and part of the New Testament time God's people used the seventh day as the day of worship. Even today some groups of people worship on the seventh day of the week.

Jesus came back to life on the first day of the week — on Sunday. After He returned to heaven, His followers called Sunday the Lord's Day and began worshipping on that day.

And so it is for us. We pray and study God's Word every day of the week. But on six of the days we also do our work. Then we spend the Lord's Day (Sunday) worshipping Him.

A. The days of the week got mixed up in the column at the right. Can you number them in the proper order? Which is the first day of the week? Write a 1 on the line beside it. Then number the other days in the correct order.

Next draw a blue circle around the name and number of the day that was Moses' special day to worship God. Then draw a red circle around the name and number of the day on which Christians usually meet to worship God.

_____ Wednesday
 _____ Monday
 _____ Friday
 _____ Sunday
 _____ Tuesday
 _____ Saturday
 _____ Thursday

B. Cross out every other letter to find out how King David felt when he was going to church. (The first one is done for you.) Then write the letters that are left on the lines below and read what King David said.

I / w h a o s b g l l e a n d t w r h u e x n c t y h g e f y k s j a m i r d s
 t p o v m w e z l d e p t q u e s w g h o t t s o f t e h m e n
 h b o a u d s t e z o c f j t x h n e s L z o a r e d t.

 _____.

(Psalm 122:1)

C. Using this code, find an important message for us from Hebrews 10:25.

13-e 6-o
 12-g 5-p
 11-h 4-r
 10-i 3-s
 9-l 2-t
 8-m 1-u
 7-n 0-v

MESSAGE

$\overline{9}$ $\overline{13}$ $\overline{2}$ $\overline{1}$ $\overline{3}$ $\overline{7}$ $\overline{6}$ $\overline{2}$ $\overline{12}$ $\overline{10}$ $\overline{0}$ $\overline{13}$ $\overline{1}$ $\overline{5}$
 $\overline{8}$ $\overline{13}$ $\overline{13}$ $\overline{2}$ $\overline{10}$ $\overline{7}$ $\overline{12}$ $\overline{2}$ $\overline{6}$ $\overline{12}$ $\overline{13}$ $\overline{2}$ $\overline{11}$ $\overline{13}$ $\overline{4}$.

BRETHREN BOOKS AND TRACTS

Available from The Brethren Publishing Company Or at General Conference

If you would like to know more about the history and doctrines of The Brethren Church, or if you want to share information about our church with others, the Brethren Publishing Company has several publications available to help you. Following is a price list with a brief description of each publication.

BOOKS

Meet the Brethren, Donald F. Durnbaugh editor, 120 pp., \$2.95.

A chapter on Brethren history from 1708 to 1883 followed by chapters describing each of the five Brethren bodies (Church of the Brethren, Grace Brethren, The Brethren Church, Dunkard Brethren, Old German Baptist Brethren).

History of The Brethren Church, by Albert T. Ronk, 524 pp., \$5.00.

A thorough study of the background and history of the life, thought, and mission of The Brethren Church from its beginnings up to 1968.

History of Brethren Missionary Movements, by Albert T. Ronk, 152 pp., \$1.50.

A study of Brethren missions from the colonial period to recent years.

Our Church Guidebook, by Albert T. Ronk, 155 pp., \$.75.

A handbook describing the responsibilities of the various officers, boards, and committees of a local Brethren church.

A Search for Truth, by Albert T. Ronk, 175 pp., \$.75.

The autobiography of one of The Brethren Church's leading historians, chronicling his 80-year search and what he discovered.

Christian Doctrine — Lectures and Sermons, by J. Allen Miller, 346 pp., \$1.75.

A posthumous publication of lectures and sermons by this Brethren scholar and former president of Ashland College and dean of Ashland Theological Seminary.

Ministerial Examining Procedures of The Brethren Church, adopted by the National Ministerial Association, 30 pp., \$1.25.

Procedures for calling, licensing, ordaining, and disciplining pastors; also pastoral ethics and pastoral-congregational relations.

The Brethren Pastor's Handbook, 122 pp., \$3.00.

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BOOKLETS

A Centennial Statement, 10 pp., \$1.00 each; \$.75 each for ten or more; \$.50 each for 100 or more.

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A look at the work of the Holy Spirit in the lives of individual Christians and in the church.

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THE BRETHREN Evangelist

SEPTEMBER 1988



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Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Pastoral Support — the Real Problem

As a newcomer to The Brethren Church, I must first confess that I do not have knowledge of all the workings and intricacies of the Brethren, but what is written is done so with a burden and love for The Brethren Church.

I agree that many pastors do not receive adequate financial support, but this is not a unique phenomenon of The Brethren Church. A pastor wrote [in "Why Do Pastors Leave The Brethren Church," June issue, pp. 4-6], "Most of the pastors who have left our churches have found churches in other denominations where they are better paid." I hope and pray that this is not the reason they left, but trust they went to a particular church because that was the will of God. Pastors in other denominations are not necessarily better paid. One friend of mine in another denomination pastored a church which paid him \$100.00 a week in an area devoid of any outside employment. (They also had three small children at the time.) I fear that if you did a survey of all evangelical and fundamental churches around the world, you would find that pastors for the most part are not paid very well.

One cause given for leaving is the amount of debt a man has when he leaves school for the ministry. Most small churches do not have the financial resources to pay the salaries they would like to to help alleviate the debt of a new pastor. Unfortunately, the majority of new pastors end up in the small churches of any denomination. A solution may be to catch a vision of

what a large church could do for the ministry of a new pastor not only financially but also in equipping him for ministry.

Another problem arises when we see the ministry as a profession. It should be the call of God upon a man's life which leads him to and keeps him in the ministry. Considering it a profession leads to at least two problems. First, the congregation sees the pastor as "the professional" who is to do all the work of ministry. How can we avoid this when he wants to be identified as a "professional"? Secondly, pastors begin seeing the ministry as a job that should require only forty hours a week and not much more. The ministry is not a job; it requires the pastor to be on call 24 hours a day, seven days a week, much like that of a professional person; but the pastor's is a calling of one's life to the work of a Holy and Merciful God.

Will we ever get all our members to bring all their tithes and offerings to the church? I doubt it for several reasons. First, not all are at the point in their spiritual maturity where they are convicted to tithe. Secondly, there are many good ministries outside the church confines which are worthy of our support. Thirdly, the world's influence upon the church is getting worse.

How important is the church to modern man? Our fellow pastor wrote, "Something that really frustrates me is to hear one of those young people, while struggling with that 'call,' confess that his parents have advised him to stay out of the ministry. Why? Be-

cause with his God-given abilities, he will be able to earn a lot more money in some other profession." That says much about the parents and their priorities — and they may be more typical than we would want to believe. This world influence has invaded the lives of pastors, too, who desire grand houses, fancy cars, custom clothes, and all the amenities the world seduces us with.

Recently I read that it used to be that the spirituality of a church was measured by the number of young people entering ministry and missions, and now it's measured by the size of the offering. Other denominations are losing pastors, too, but they are replacing them from within their ranks and from pastors from other denominations joining forces with them. Are our children being encouraged to enter the ministry solely for the finances? Are our children attending Brethren colleges and seminaries?

I don't perceive this as a financial problem. The problem has to do with vision. We've lost a vision of a Holy and Merciful God. We've lost a vision of a lost and dying world. We've lost the vision of the Church. We've captured only a vision of ourselves and our desires.

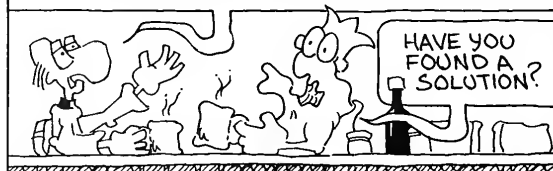
Revival will begin only when we catch the Vision. We must see God as He really is, we must see the Church as God does, and we must see our world as God sees it.

ROBERT STAFFORD
Walkerton, Ind.

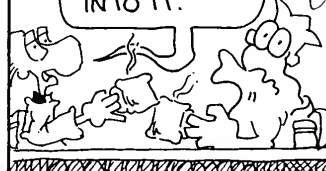
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NO, BUT WE'RE HIRING A COMMITTEE TO LOOK INTO IT.



THE BRETHREN Evangelist

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Cover

This month's cover features pictures of the three beautiful and meaningful scenes that graced the platform area of the Convocation Center during General Conference week in August. These aids to worship were arranged by Mrs. Carolyn Cooksey, Mrs. Barb Stauder (Carolyn's sister), Mrs. Holly Finks, and Mrs. Jean Shultz. Carolyn, Holly, and Jean are all members of the Ashland Park Street Brethren Church. (*Top and right cover photo by Rev. Ronald W. Waters. Left photo by the editor.*)

Encircling the cover pictures is the Brethren Seal, which was also prominent at Conference. A large reproduction of the seal stood directly behind the lectern throughout the week. The reproduction was prepared by Mrs. Susie (Rowsey) Hubacher and Mr. Jim Shockley, both members of the Smoky Row Brethren Church of Columbus, Ohio. See pages 6 and 9 for pictures of the seal and an explanation of how it was used.

The Last Temptation: After attending a special screening August 11 of Universal Pictures' "The Last Temptation of Christ," representatives of the National Association of Evangelicals (NAE) issued a statement recommending that "evangelical Christians not patronize it." While acknowledging Universal's right to make and distribute the movie, the statement also maintains that "those who believe in Christ have the right to boycott the film." The film "presents a fictionalized Christ, not the Christ of the Bible," and its "theology . . . is seriously flawed." While finding the film offensive to millions who revere Jesus, the NAE representatives nevertheless ascribed no anti-Christian motive to those who made it and termed "grossly unjust" the attempts of some to use the film as a vehicle for pursuing an anti-Semitic agenda.

Answers to Little Crusader Page:

- A. 1. Old, New; 2. 39; 3. 27; 4. 66.
B. No answers needed.

We Are Carrying On A Great Work

1988 General Conference Moderator's Address

By Dale R. Stoffer

THERE are times within the life of any group or nation when, because of discouragement and lack of vision, dedicated and determined leadership is especially needed. Israel found itself in such a time following the return of the exiles from Babylon under Zerubbabel.

Zerubbabel had led the exiles back to Judah in 536 B.C. and aided the effort to rebuild the Temple, which was completed 20 years later in 516 B.C. However, the people fell into a period of lethargy and discouragement thereafter due in large part to the fact that Jerusalem and its walls were still in a shambles. This condition continued until 444 B.C. when Nehemiah, the Jewish cupbearer to King Artaxerxes, came on the scene. He had received the report from visitors from Judah, according to Nehemiah 1:3, that *Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire.* Historical circumstances had created in the Jews who had returned to Judah a spirit of discouragement and lack of vision as to what to do.

Brethren Church parallels

Before I go on to share how Nehemiah responded to this situation, I would like to draw some parallels to The Brethren Church. We too have gone through a period of discouragement and lethargy. It too was partially created by our historical situation. The division with



Moderator Stoffer at the lectern where he delivered his moderator's address and presided over the General Conference business sessions.

the Grace Brethren in 1939 left its toll in a lack of leadership, deep emotional scars, and a quandary as to our future. But we have not fully realized that the division which created our church in 1882-83 also left its marks. For in our reaction to the high-handed tactics of the Standing Committee of Annual Meeting, we retreated from accountability and commitment to one another and fled into an individualism that too often paid only lip service to the importance of fel-

lowship, mutual support, and encouragement. The organizational structures that were developed in the ensuing years at the district and national levels partially reflected this reaction. When these tendencies combined with the trauma of 1939, it is all too understandable that the church entered a period of defeatism marked by lack of concerted, forward movement.

A new generation of leaders

This period began to draw to an end as a new generation of leaders — Bud Hamel, Joe Shultz, George Solomon, Charles Munson, and others — came to the fore at the end of the 50s and the beginning of the 60s. In some sense the ill-effects of the 1939 division have been more easily counteracted though than those of the 1882-83 division. Many in this new generation of leaders recognized that the church lacked the structure to bring about greater accountability, a clearer sense of vision and direction, the ability to work together with trust and a cooperative spirit. The denominational polity (or church government) itself contributed to this problem and worked against true renewal.

When we have been unable to make the necessary reforms in our church because of our structure, the feeling is reinforced: Why try! Nothing changes anyway! What are some of the problems which our structure has permitted?

— Pastors going from church to church, district to district, dividing

“May we, like the generation under Nehemiah’s leadership, in prayerful trust in God, rally together in a spirit of love, cooperation, and unity to make the leadership and organizational changes necessary to meet our present and future challenges.”

churches with no recourse to intervene.

— A history of passing resolutions at General Conference but never implementing them.

— Boards having little knowledge of what one another are doing through no fault of their own.

— The notion that our church polity is strictly congregational so churches can do their own thing and support the program of the church only if they want to.

Before I proceed, let me stress that the people involved on district and national boards and committees are conscientious and have sought to work out of love for the church, but our structure has impeded true progress by diminishing communication, accountability, and cooperation. Discouragement and cynicism all too easily are the result.

Nehemiah’s solution

What did Nehemiah and the people of Israel do in their day to address the problem in Judah? Nehemiah’s first act was prayer. Nehemiah relates in Nehemiah 1:4, “When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven.” Nehemiah realized that the battle, so to speak, would be won or lost in the spiritual realm. He therefore confessed the collective sins of Israel, reminded God of His promises to Moses to restore His people, and asked that God would grant him success.

“The Brethren Church is only as strong as the individuals who compose it, and our strength is in our relationship to our Lord.”

His second act was to lead the people to address the problem creating the discouragement, that is, to

rebuild the wall of Jerusalem. The key word here is leadership. His strong leadership was dependent, though, on his confidence that the Lord would bring success to the endeavor (see Nehemiah 2:18 and 20).

“Only as we rely on God’s Spirit through prayer to guide us in our search for truth will we have a strong Brethren Church.”

Nehemiah’s success did not occur, however, without facing discouragement among his people and threats from Israel’s surrounding neighbors. In both cases his solution was to keep his attention focused on the task at hand and not allow these problems to divert his energy. Classic is his response to his enemies who proposed a meeting with him with the ulterior motive of harming him. Note how he responded: “I am carrying on a great project and cannot go down. Why should the work stop while I leave it and go down to you?” (Nehemiah 6:3)

A cooperative effort

His third act was to motivate the people to cooperate to rebuild the walls. The key word here is cooperate. Rebuilding the walls of Jerusalem undoubtedly seemed to be a difficult if not impossible task. After all, it had been nearly 100 years since the return from exile and no one had been audacious enough, or crazy enough, to suggest that the relatively small number of people could actually clear the rubble away and create a wall in its place. The task was impossible.

But what happened, in spite of the threats and opposition, when they had the will to do the work? Nehemiah 4:6 states: “So we rebuilt the wall till all of it reached half its height, for the people worked with

all their heart.” And how long did it take — six months, one year, two years? Nehemiah 6:15 records: “So the wall was completed on the twenty-fifth of Elul, in fifty-two days.” The key to this effort was both the conviction that the Lord’s hand was in it (see Nehemiah 6:16) and the willingness of every family or group to work on one small section of the wall (see chapter 3). By each group doing its part, by their cooperative effort, the wall was completed in just fifty-two days.

Application to our situation

Let’s make some application to our situation today. During my moderator year, I have focused on three areas of concern that I have for The Brethren Church. These correspond to the three ways in which Nehemiah responded to the situation in Judah.

The first concern is prayer and our individual spiritual lives. Just as Nehemiah realized that his battle would be won or lost in the spiritual realm, so must we. The Brethren Church is only as strong as the individuals who compose it, and our strength is in our relationship to our Lord. Only as He is truly Lord of our individual lives at home, in the church, on the job, in the world will we have a strong Brethren Church.

“Only as we immerse ourselves in the Bible, only as we are people of The Book, will we have a strong Brethren Church.”

Only as we immerse ourselves in the Bible, only as we are people of The Book, will we have a strong Brethren Church. Only as we rely on God’s Spirit through prayer to guide us in our search for truth will we have a strong Brethren Church.

I wish I could make a moderator’s

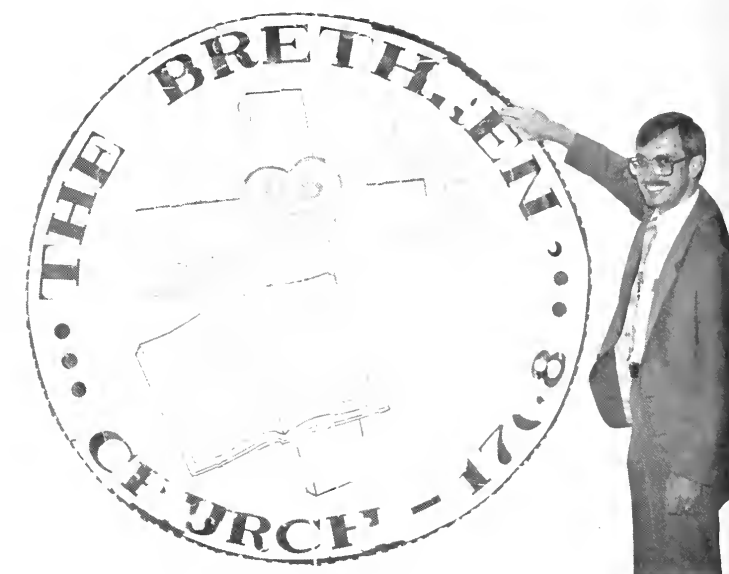
recommendation that would commit all of us to the discipline of personal devotions. But such personal disciplines are not legislated; they are a matter of individual commitment based on our recognition of our need for God, His Word, His Spirit. As Richard Lovelace points out in his excellent work, *Dynamics of Spiritual Life*, renewal, both individually and corporately, begins with a recognition of who God is, His justice and love, and a recognition of who we are, people who, because of sin, are in constant need of His grace, forgiveness, love, and power. May each one of us pledge ourselves to seek to know the Lord and practice what we know about God and ourselves.

A second concern

My second concern corresponds to the element of cooperation that was so prominent in the process of rebuilding the walls of Jerusalem. I have a special concern for the relational element of our faith — the qualities of love, trust, respect, forgiveness, cooperation, encouragement. If there is anything that our name "Brethren" commits us to, other than the fundamental commitment to Christ, it is to commitment to these relational qualities.

Let me be frank here. At times we make a mockery of the name Brethren. We mock our name Brethren when we gossip about one another rather than confronting one another in love. We mock our name Brethren when an established group such as trustees, or deacons, or the official boards keeps such an iron grip on the reins of power that no pastor or new group of members can have any say. We mock our name Brethren when we as pastors use power politics to get our way in our congregations rather than earning the right to lead by love and respect. We mock our name Brethren when as local churches we thumb our noses at the district and national programs and do our own thing.

Fortunately these scenarios are



Moderator Stoffer with the Brethren seal, which was the logo for this year's General Conference. The logo was made of "puzzle pieces" that had been cut out and sent to each district, local congregation, board, and institution in The Brethren Church. Representatives from these groups then brought the pieces to Conference and put them in their proper places on the seal.

gradually lessening, but until they are extinct, let none of us be satisfied. Allow me to present a bit of verse for your consideration:

*Baptism and communion
do not good Brethren make
But love of God and love of
neighbor,
all for the Lord's sake.*

Here again, I make no recommendations, for these are relational and spiritual commitments which we must make to one another if we are to be truly Brethren.

My final area of concern corresponds to Nehemiah's leadership in dealing with the problems of his day. Here I have in mind certain structural changes in the church which will give us the leadership and organization we need for effectively addressing our problems and moving forward toward commonly accepted goals. As I mentioned in the earlier part of my address, I firmly believe that many of our frustrations as a denomination stem from our organization. It has tended to decrease rather than increase cooperation, mutual accountability,

and communication. We have been making headway in the last ten years, specifically in 1979 when we decided to hire a Director of Pastoral Ministries and in 1980 when Conference authorized the establishment of a National Ordination Council. But more needs to be done if we wish to have the leadership and organization necessary to meet the challenges of our present and the opportunities of our future. And yes, I do have some recommendations here.

Recommendations

We have seen much progress in pastoral-congregational relations since the hiring of the first Director of Pastoral Ministries, William Kerner, in 1980. But those of you who are aware of the work done by William Kerner and his successor, David Cooksey, know that a large part of it has been "putting out fires." More time needs to be focused on preventive medicine such as meetings with every pastor and congregation yearly, holding leadership, deacon, and church growth seminars, and other activities which will promote maturity. The solution

"I wish I could make a moderator's recommendation that would commit all of us to the discipline of personal devotions. But such personal disciplines are not legislated; they are a matter of individual commitment . . ."

is not to ask David Cooksey to work 168 hours a week. My first recommendation therefore is that this 100th General Conference expand the Pastoral Ministries office so that there is one person fulfilling this role in each of the four regions of the church: West, Plains, Mideast, and East (these regions correspond to those established for electing regional representatives to the General Conference Executive Council). We should be as creative as possible in implementing this recommendation through the use of part-time personnel initially and/or phasing it in over a specified number of years.¹

Director of Church Ministries

One of the significant General Conference decisions that was never fully implemented was the 1979 restructuring proposal to phase in three denominational executives: the Director of Pastoral Ministries, the Director of Denominational Business, and the Director of Denominational Ministries. Though the position of Director of Pastoral Ministries has demonstrated its value, the position of Director of Denominational Business, phased in in 1982, did not have enough work to warrant a full-time employee. The idea of the Director of Denominational Ministries (the Polity Committee prefers the title, Director of Brethren Church Ministries) cannot be left to languish. There is no employee in the National Office whose function it is to coordinate the work of all the boards and committees, help develop and implement denominational goals and programs, monitor the course of the church, and give us vision. Brethren, we cannot expect significant forward movement until we have such a per-

son. My second recommendation is that this 100th General Conference move ahead with the final phase of the denominational restructuring plan that was accepted by General Conference in 1979 — the hiring of a Director of Brethren Church Ministries. This step can be implemented

**"I truly
believe
that we are
entering a
new era in
The Brethren
Church."**

by approval of an increase in the National Office apportionment of \$3.00 per Church Growth Index point.²

Another organizational problem our denomination possesses is our present board structure. To the credit of our present board personnel, they have sought to work together, but such cooperation is voluntary and not required by the structure. Rather than fostering cooperation, mutual accountability, and communication, the structure, *not the personnel*, tends to discourage these elements. Therefore my third recommendation is that this 100th General Conference adopt the Polity Committee's proposal for the restructuring of denominational ministries. The restructuring would occur during the 1988-89 conference year with all legal, financial, and organizational details to be finalized

prior to the 1989 General Conference.³

Because the General Conference Executive Council plays such a significant part in the work of our denomination and because we need the most capable people to be nominated for service on the council, my fourth recommendation is that this 100th General Conference amend the Manual of Procedure by specifying that the outgoing Past Moderator shall serve as the chairman of the Nominating Committee.⁴

In the spirit of the 100th General Conference and in keeping with our Conference theme, "Let Us Be Brethren," my final recommendation is that this 100th General Conference urge every congregation to assume its full responsibilities as a part of the body of Christ known as The Brethren Church by (1) claiming our joint denominational ministries as its own, (2) sharing insights and suggestions for enhancing the work of the church through its regional representatives on the General Conference Executive Council, and (3) giving cheerfully the fair share amount to all denominational ministries.⁵

A new era in the church

I truly believe that we are entering a new era in The Brethren Church. We have been making increasing progress since the 60s but especially since the late 70s, and I trust that we will continue that progress this week. May we, like the generation under Nehemiah's leadership, in prayerful trust in God, rally together in a spirit of love, cooperation, and unity to make the leadership and organizational changes necessary to meet our present and future challenges. We, like Nehemiah, are carrying on a great work because it is God's work. Let us be assured of that, and may God grant us success. [†]

¹The General Conference Executive Council (GCEC) made this response to this recommendation: "We recognize the value of this concept, but due to budgetary limitations we recommend that Conference authorize the GCEC to explore alternatives to implementing the concept and report back to the 1989 Conference." Conference adopted this GCEC recommendation.

²Conference adopted this recommendation and approved the \$3.00 increase in apportionment needed to implement it. (See the article on Conference Business in the Conference Report section.)

³Conference adopted this recommendation. (See the article on Conference Business.)

⁴Conference adopted this recommendation.

⁵Conference adopted this recommendation.

"A New Era in The Brethren Church"

The 100th General Conference Engenders a Spirit of Optimism About the Future of The Brethren Church

A report of the Conference, held August 1-5 in Ashland, Ohio.

"I truly believe that we are entering a new era in The Brethren Church." This conviction, professed by Dr. Dale Stoffer in his General Conference moderator's address, seemed to be one shared by many Brethren as the 100th General Conference of the Brethren Church drew to a close.

The week had been a very positive experience — thoughtful, challenging messages by Brethren speakers; a spirit of cooperation in business sessions; a time of renewed commitments; and a week of warm Christian fellowship (both literally and figuratively so, for it was a very hot week). Many people left this Conference with a new feeling of optimism about the future of The Brethren Church.

But in order for this optimism to be warranted, the spirit of this Conference must not be allowed to

languish. Items of business approved must be carried out; commitments made must be fulfilled; new ideas received must be shared with others and put into action; and spiritual fires set burning must be fanned to keep them from dying.

It is to these ends that the moderator's address on the preceding pages and the General Conference Report that follows are printed. May they be a reminder of what took place to those who attended, and a means of sharing the ideas, the decisions, and, most of all, the spirit of optimism and enthusiasm of the Conference with those who could not attend — so that The Brethren Church may indeed enter a new era of increased growth, of more dedicated service to the Lord, and of greater outreach to the world.

OPENING SERVICE:

Visitors from the Past Bring Challenges for the Future

"Visitors from Our Past — Challenges for the Future" was the theme for the opening service of the 100th General Conference of The Brethren Church. The visitors from the past were five Brethren leaders who made their mark on The Brethren Church and who have since gone to be with the Lord. Each visitor shared a few biographical details, told something about his or her contribution to The Brethren Church, and gave a few words of exhortation to the assembled Brethren as they look to the future.

First to visit was Elder Henry Holsinger (Dr. Charles Munson), 1833-1905, magazine publisher and editor, pastor, Progressive leader, and one of the principal actors in the drama that led to the founding of The Brethren Church. Elder

Making a special return visit to this 100th General Conference were (l. to r.)

Elder George Ronk (John Shultz), Elder Henry Holsinger (Charles Munson), Miss Viana Detwiler (Bertha Wyatt), Dr. J. Allen Miller (Richard Allison), and Dr. C.F. Yoder (Brad Weidenhamer).

Photo by Ronald W. Walters



Holsinger exhorted present-day Brethren to practice two themes of great importance to Brethren of his day — "Let every possible means for the conversion of souls be put forth at all times and under all cir-

cumstances"; and "Let us seek to know the Lord and practice what we know."

Next to visit was Viana Detwiler (Bertha Wyatt), c. 1869-1921, a teacher, home and foreign (Cana-

da) mission worker, and president of and organizer for the Sisters' Society of Christian Endeavor (predecessor of the Woman's Missionary Society). Miss Detwiler reminded the Brethren that "We find happiness in serving others," and that "Service is a way of life."

The third visitor was Dr. J. Allen Miller (Dr. Richard Allison), 1866-1935, an educator and church leader who served as president of Ashland College, then as dean of the college's Bible department, and later as the first dean of Ashland Theological Seminary. Dr. Miller said that it had been his dream to be a great biblical scholar, but that he realized his dream by preparing others for service in the church. He concluded, "I had a dream. But God called me to service. . . . Perhaps God is calling you to give up your dream in order to serve."

Next to appear was Dr. C. F. Yoder (Rev. Brad Weidenhamer), 1873-1955, a teacher, EVANGELIST editor, and missionary who founded Brethren mission work in Argentina. Dr. Yoder urged Brethren today to practice the Brethren maxim: "In essentials unity. In nonessentials liberty. In all things charity."

The final visitor from the past was Elder George Ronk (Dr. John Shultz), 1881-1964, a pastor and evangelist, but also an industrialist, inventor, engineer, and designer of machinery and equipment. While admitting that he was known to be "quick on the trigger," Elder Ronk nevertheless urged Brethren to "nurture the dove of peace." He concluded with this bit

of advice: "As you move into the future, know what you're doing, then go for it."

During the minutes between these visits, Moderator Dale Stoffer led the assembled Brethren in an activity that focused on the church today. Prior to Conference, a giant replica of the Brethren seal had been made. This seal was then cut into puzzle pieces, and one piece of the puzzle was sent to each local church, denominational board, district, institution, and auxiliary in The Brethren Church. Each of these groups was asked to choose a representative to bring that piece to Conference.

During the intermissions between the visitors, as Moderator Stoffer read the names of the various churches and groups, their representatives came forward and placed their pieces on the puzzle. The names were grouped by 20-year periods, according to when the organization was formed.

It was obvious that the largest group of names was from the first 20-year period (actually 26 years, but the period during which the first 20 General Conferences were held). In fact, Moderator Stoffer noted that 75 of our current 125 churches (60%) were formed during this 26-year period. It is worth noting that the second largest group seemed to be the last 20-year period (1968-88), suggesting that The Brethren Church has recaptured some of its early vitality.

During the closing minutes of the service, Dr. Stoffer focused on the future, reminding the Brethren



Piecing together the Brethren seal. Every local church and denominational organization had a piece of the seal that it was to bring to Conference and fit into the puzzle — an activity designed to show that in order to "be Brethren," we must all work together, with each group doing its part.

Photo by Ron W. Waters.

that God has provided us with all the resources for that future — His word, prayer, His Spirit, time, finances, spiritual gifts, etc. But the questions before us are: Will we use these resources? Will we give attention to our personal spiritual development? And will we touch the world's need through evangelism and social concern.

The service concluded with Rev. Mark Baker singing a song that capsulized the concern of the evening. Two lines of the refrain said, "May all who come behind us find us faithful," and "May the fire of our devotion light their way."

INSPIRATIONAL SPEAKERS:

Messages by Brethren Elders On Topics Important to Brethren

In keeping with the Conference theme, "Let Us Be Brethren," the six inspirational speakers for this year's gathering were all Brethren elders. The topics of their messages were, likewise, themes of special significance to Brethren.

Following are brief overviews of

the messages by these six men. These accounts were written by several Conference "reporters," who are identified in footnotes.

Rev. William Kerner

God called Abraham — for a reason. In 1708 God called the

Brethren — for a reason! With these words, Elder William Kerner began a stirring challenge to the Brethren to make Jesus our Lord — not to pay Him lip service an hour or two each week, but to make Him **Lord** of every minute of our lives. *(continued on next page)*

General Conference Report

Many people accept Christ as Savior; few are willing to give Him complete control of their lives, said Rev. Kerner, formerly Director of Pastoral Ministries in the Brethren Church, now supervisor of Home Missions for the Missionary Board. Yet in the New Testament Jesus is called "Savior" 24 times; He is called "Lord" 634 times.

Rev. Kerner noted that the Lordship of Jesus Christ is basic to all Brethren beliefs. Using Matthew 28:18-20 as his base, he gave three pointed reminders:

First, if Christ is Lord, we must *submit to His authority*. Often we map out our lives, then ask, "Why?" when things happen that don't fit in with our plans or that don't seem fair. Everything belongs to God; He has the right to do with it whatever He wants.

Second, if Christ is Lord, we must *go and make disciples*. This is not a suggestion; it is a command! In order to do this, we need a clear concept of conversion. Conversion means change. One's allegiance and one's worldview must change. In order to go and make disciples, we also need to restore the concept of "lostness." When an old Brethren met a friend he had not seen for some time, he would inquire, "Is all your family in?" If they are not "in" Christ, they are lost.

Third, if Christ is Lord, we must *obey His teachings*. Jesus asked, "Why do you call me Lord, Lord, and do not do what I say?"

The service ended with the entire Conference on its knees singing "He Is Lord" in recommitment to the Lordship of Christ.¹

Rev. Robert Westfall

Rev. Robert Westfall challenged Brethren to submit to the authority of Christ by submitting to God's word, in his Wednesday morning message on "The Importance of Scripture."

Rev. Westfall, pastor of the Pleasant Hill, Ohio, First Brethren Church, offered several guidelines

¹This report of Rev. Kerner's message was written by Maxine Craver, a member of the Maurertown, Va., Brethren Church and wife of Pastor Richard Craver.

for using the Bible as a practical tool for submitting to the authority of Jesus. First, we must understand what the Bible is — the inspired, inerrant, authoritative word of God.

Second, we must come to an understanding of the vital relationship between Jesus Christ and Scripture. We cannot say, "Jesus Christ is Lord," and reject the authority of Scripture, for the authority of Scripture is the authority of Jesus. They are indivisible.

Third, we must apply Scripture to life (a) by keeping the Bible in mind in every decision we make; (b) by holding firmly to such biblical truths as the inspiration of Scripture, the virgin birth and deity of Jesus Christ and His substitutionary death and resurrection, salvation by faith through grace, and the second coming of Christ; and (c) by having an ongoing, growing relationship with the Bible that includes reading it regularly, meditating on what it says, putting it into practice, and proclaiming it to others.²

Rev. Leroy Solomon

"The Call to Service" was the focus of the Wednesday evening message by Rev. Leroy Solomon, pastor of the Winding Waters Brethren Church of Elkhart, Ind. Defining "the call" as an inner urging from God to some duty, Pastor Solomon interwove his own and the Prophet Isaiah's (Isa. 6:1-8) experiences to illustrate what he understands about the call of God. He

²This report of Rev. Westfall's message was written by Rev. Roger Stogsdill, pastor of the Lathrop, Calif., Brethren Church.

used the words "circumstance," "character," "call," and "consequences" to outline his message.

God uses *circumstances* to get our attention so that we will look at Him. In Isaiah's case the circumstance was the death of King

Uzziah; in Rev. Solomon's case it was his own sense of unfulfillment and a searching question from

Rev. Charles Munson (his "seraph").

God also uses *character*, His own holy character in contrast with our sinful character. But God can take those who recognize their sinfulness and purify them for His service.

The *call* and the message are the same as they were 2,000 years ago — the Great Commission in Matthew 28:19-20. Today 3 billion people haven't heard the message. When God asked, "Who will go . . . ?" Isaiah said, "Here am I. Send me!" We, too, need to respond. But it requires personal sacrifice.

The *consequences* of answering God's call are in His hands. He determines the outcome of one's ministry. Our responsibility is to respond to His call.

As the service concluded, approximately 15 to 20 people responded to an invitation to come forward and make public acknowledgement that they were experiencing God's call upon their lives.³

³This report of Rev. Solomon's message was written by the editor.



Photo by Bill Cole.

*Speakers
(l. to r.)
Dr. Arden
Gilmer, Rev.
Bill Kerner,
and Rev. Bob
Westfall,
photographed
at an in-
formal time
during the
week.*



Dr. Arden Gilmer

Dr. Arden Gilmer, pastor of the Park Street Brethren Church in Ashland, spoke on "The Importance of Accountability" during the Thursday morning inspirational service. He told delegates that even though accountability is sometimes a painful process, it is necessary if we are to make progress in our personal lives and as churches.

He defined accountability as the application of the Lordship of Christ and the authority of God's word, the Bible, to our lives. We are responsible to obey the Lord and will one day give Him an account for how we have done.

Accountability also pertains to our commitment to one another as Brethren. We are a "covenant community," responsible for the welfare of one another. Delegates were encouraged to become part of a small group of confidants who hold one another accountable. The speaker warned, however, against legalistic and judgmental accountability. He said that our model should be the loving concern of a family for one another.

Dr. Gilmer shared how the members of the Ashland Park Street congregation had sought to discern God's priorities for them as a church. These priorities were then used to evaluate church ministries as a means of holding them accountable.

According to Dr. Gilmer, as accountability is properly exercised, it enables us to become more the kind of people and the kind of churches that God would have us to be.⁴

Dr. Jerry Flora

If the Brethren Church goes anywhere in the future, it will be because we have caught up with our heritage from the past, said Dr. Jerry Flora, professor of New Testament theology at Ashland Theological Seminary, in a message on "Historic Brethren Em-

⁴This report of Dr. Gilmer's message was written by Rev. Harold Walton, pastor of the New Paris, Ind., First Brethren Church.

phases" during the Thursday evening worship service.

Using Matthew 9:35-38 and 10:1, 5-8 as his text, Dr. Flora pointed out that the priorities of Jesus



were preaching, teaching, and healing. He added that the interests of the church should be the interests of Christ.

In the text, Jesus commanded His disciples to pray for laborers to go into the harvest, then sent those same disciples to do the job. Dr. Flora drew the conclusion that we are often the answer to our own prayers.

Women of The Brethren Church have answered the call to the harvest fields as well as men. Dr. Flora gave several examples of women who served as evangelists, as preachers sent by the W.M.S., and as pastors of churches. We need to recapture the vision and enthusiasm of these women who served so well in the past.

God's priorities remain the same, but programs change in the work of the church. The early Progressive Brethren tried various approaches, such as having a national evangelist, opposing substance abuse, speaking out for women's suffrage, and opposing militarism. They planted churches, established a college, and encouraged one another at the local, district, and national levels. Brethren of today need to catch up with the past.

Dr. Flora concluded his message by repeating a story he used to begin the message — about an Indian who took an eagle egg from a nest high in the mountains, which he placed in a nest of prairie chicken eggs. The egg hatched and the eagle grew up thinking it was a prairie chicken. It died, never soaring like an eagle, as God intended. May this not happen to the Brethren Church, he said. Let us rise up like eagles with God's strength and fulfill what God intends us to be and to do!

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As Dr. Flora concluded his upbeat, stirring message, the crowd rose to give a standing ovation.⁵

Dr. Fred Finks

Early Brethren were a people who dared to care deeply for one another, said Dr. Fred Finks, vice-president of Ashland Theological Seminary, in a message on "Mutual Commitment and Love" during the Friday morning inspirational service. To illustrate this fact, he gave a brief sketch of the life of Alexander Mack, one of the original eight Brethren, pointing out that Mack sacrificed his position in the community, his reputation, and his wealth in



Photo by Bill Cole.

order to be part of a new community. "Mack modeled for the Brethren what it means to be part of a community," he said.

A community is people caring for one another, Dr. Finks continued. We in The Brethren Church are a community, as indicated by our concern for one another. This is our strength.

But our greatest strength can also be our greatest weakness, he warned, if it is only turned inward. Out commitment to love one another must also be a commitment to reach out and love others and bring them in. If we learn to love properly, he added, people won't see us — they will see Christ.

Let us love one another, Dr. Finks concluded. But let us also love our neighbor (those outside the church) as we love ourselves.⁶

⁵This report of Dr. Flora's message was written by Dr. Harold Barnett, pastor of the Hagerstown, Md., First Brethren Church.

⁶This report of Dr. Finks' message was written by the editor.

During Conference week several offerings were taken for Conference expenses. The total amount received was \$2,432.51.

Conference Business Sessions

The Conference theme, "Let Us Be Brethren," was put into practice during the daily business sessions, which were never marred by the squabbles that usually occur once or twice during Conference week. This despite the fact that the Conference dealt with at least two potentially explosive issues — a proposal for reorganizing several denominational boards into ministries, and a recommendation that the denominational apportionment be raised by \$3.00 per Church Growth Index Point.

While we trust that the peacefulness of the business sessions was due in large part to the delegates' attempts to practice the Conference theme, credit must also be given to Moderator Dale Stoffer for the ex-

tensive groundwork he laid before Conference, and to Moderator Stoffer and Polity Committee members Ronald W. Waters and Gerald Barr for the excellent leadership they provided during the discussion of several difficult items of business.

Restructuring. The first major item of business, one which took much of the Tuesday business session, was the Polity Committee's proposal for restructuring of denominational ministries. According to this proposal (*described in detail on pp. 13-14 of the June EVANGELIST*) the Benevolent Board, Brethren Publishing Company Board, Board of Christian Education, and World Relief Board will be phased out during the coming year, and their various areas of responsibil-

ity will become ministry areas under the General Conference Executive Council. Commissions will be formed, as needed, to help carry out the work of these ministries, and funding for the ministries will be included in a unified Brethren Church budget. (Note: the Missionary Board will continue as a separate board and have its own independent budget). Conference delegates approved this reorganization plan, with implementation to occur during the 1988-89 Conference year.

Director of Brethren Church Ministries. A related item of business was the moderator's recommendation that the denomination proceed with the hiring of a Director of Brethren Church Ministries

First Woman Chosen Moderator-Elect In Executive Council Elections

Delegates made history at this milestone 100th General Conference when, for the first time ever, they chose a woman — *Dr. Mary Ellen Drushal* — as moderator-elect.

Dr. Drushal, a member of Ashland Park Street Brethren Church, is associate professor of Christian education at Ashland Theological Seminary. An Ashland College graduate (B.S. in Music Ed., 1969), she also has degrees from George Peabody College (M.S., 1981) and Vanderbilt University (Ph.D., 1986), and has had considerable professional experience in Christian education in local churches. She is the wife of J. Michael Drushal, assistant professor of computer systems at Ashland College, and the mother of two teenage children. Dr. Drushal will preside over the 1990 General Conference.

Presiding over the 1989 Conference will be *Moderator Kenneth L. Sullivan* (elected last year), pastor of the Trinity Brethren Church in Canton, Ohio. An Ashland College (B.A., 1960) and Ashland Theologi-

cal Seminary (M.Div., 1974) graduate, Rev. Sullivan pastored the Walcrest Brethren Church (Mansfield, Ohio) while in seminary and the Lathrop, Calif., Brethren Church before going to Canton Trinity in 1981. He and his wife Jeanette have two young adult daughters.

Only two other persons were elected to the General Conference Executive Council (GCEC) this year. Chosen as an at-large member was *Mrs. Helen Garner*, member and deaconess of the North Manchester, Ind., First

Brethren Church. A retired elementary school teacher, Mrs. Garner is the wife of former moderator Dr. Warren Garner.

Reelected to GCEC this year, after a one-year rest, was *Dr. James Hollinger*, a surgeon and a member of the Jefferson Brethren Church, Goshen, Ind. Dr. Hollinger will represent the Plains region (Indiana and Central Districts).

Previously-elected voting members continuing on GCEC include past moderator *Dr. Dale Stoffer*; at-large members *Teresa Hensley* and *Dr. John Shultz*; East representative *Norma Waters*; Midwest representative *Rev. William Walk*; and West representative *Rev. Jim Koontz*.

Rev. Kenneth Sullivan (2nd from left), the 1989 General Conference moderator, with newly elected GCEC members — (l. to r.) moderator-elect Dr. Mary Ellen Drushal, Plains representative Dr. Jim Hollinger, and at-large member Mrs. Helen Garner.

Photo by Ron Waters.



(as approved in principle several years ago). This person will be an employee of the General Conference Executive Council and will be the one responsible for overseeing the operation of the Brethren Church ministries. Delegates approved the hiring of this person as well as a \$3.00-per-Church-Growth-Index-Point increase in apportionment to provide the necessary funding. (This raises the 1989 apportionment for General Conference ministries to \$10.00 per Church Growth Index Point.)

Membership. Another major item of business was consideration of a paper on church membership prepared by the General Conference Polity Committee (which was printed on pp. 10-12 of the June EVANGELIST). This paper was adopted as the concept of membership in The Brethren Church.

Denominational giving. When they accepted the report of the General Conference Goals Committee, delegates also approved a change that bases "fair share" giving amounts on Church Growth

Index* rather than the past method of basing them on membership. (This action was in accordance with a recommendation in the paper on church membership).

Fair share giving amounts for 1989 (in addition to the \$10.00 General Conference ministries apportionment mentioned above) are as follows:

Benevolent Board	\$ 4.00 per G.I.P.
Bd. of Christian Ed.	9.50 per G.I.P.
Ashland College	10.00 per G.I.P.
Ashland Theo. Sem.	11.50 per G.I.P.
Minis. Student Aid	2.75 per G.I.P.
Missionary Board	56.75 per G.I.P.
Brethren Pub. Co.	5.50 per G.I.P.
World Relief Board	5.50 per G.I.P.
Christian Campus Ministry	offering
G.I.P. = Growth Index Point	

Fair share giving amounts are

*A congregation's Church Growth Index is the sum of its membership, average worship attendance, and average Sunday school attendance, which is then divided by three. Since this figure is usually smaller than the membership figure, the fair share giving amount per Growth Index Point was increased (by about 35%) over the amount per member, but the total fair share giving amount for most churches will still be approximately the same.

included for the Benevolent Board, Board of Christian Education, Brethren Publishing Company, and World Relief Board for 1989, the year of transition from boards to ministries. Beginning in 1990 funding needs for these areas of ministry will be included in the apportionment for General Conference Ministries.

Church given new status. In recognition of the growth and development of the Brethren Fellowship of the Savior, a Home Mission congregation in Cleveland Heights, Ohio, Conference officially changed its status from that of "class" to "mission congregation."

1989 Conference Theme. Rev. Kenneth Sullivan, next year's moderator, announced that the 1989 Conference theme will be "Jesus Is Lord," and the theme verse Colossians 1:18. Next year's Conference, as determined at last year's gathering, will be held August 7-11 on the Manchester College campus in North Manchester, Ind. Conference will return to Ashland College August 6-10 in 1990.

Banquet Provides Opportunity For World Relief Board to Say "Thank You"

Rev. Marlin McCann, president of the World Relief Board of The Brethren Church, extended a heartfelt thank you to members of The Brethren Church during the Conference World Relief Banquet held Tuesday evening for their generous giving to World Relief. In 1987 The Brethren Church ranked second in per capita giving to the World Relief Corporation of the National Association of Evangelicals (NAE), surpassed only by the Missionary Church in the amount of one penny per member.

To demonstrate its appreciation, the World Relief Board sponsored a banquet this Conference rather than the usual soup lunch. We feasted on fruit cup, salad, beef tips with noodles, green beans, and walnut cake. We were reminded by the speaker, however, that a banquet of this type is virtually un-

known to some cultures.

The speaker was Martin Hartog, director of denominational and church relations for World Relief Corporation (WRC) of NAE. Mr. Hartog, who immigrated to Canada from the Netherlands in 1952, became a Christian in 1958 and has served in various capacities with WRC since 1980. He traveled to Ashland, obtained lodging, and addressed the banquet at no expense to the World Relief Board.

His message was brief and to the point. He stated that WRC is "not just a fire department going around putting out fires," but an organization involved in preventive work as well. He related the story of a male nurse named John who was ignored and shunned as a Christian in West Africa. But through John's involvement with World Relief, his neighbors began

to realize that his Christianity was "more than just talk." One neighbor said, "If your God gives people that kind of love, we want to know Him."

Mr. Hartog also assured us that only 13 percent of the money we donate to WRC is used for administrative cost. The remaining 87 percent goes directly into service around the world.

One of Mr. Hartog's most startling statistics, however, was this: "Every 17 hours a McDonald's restaurant opens somewhere in the world, yet thousands of people are starving to death." Mr. Hartog also stated, "We cannot change our past, but we can change our principles and we can change circumstances." Let us continue to support World Relief to the best of our abilities and change some circumstances.

— Rev. Dan Lawson

Rev. Lawson is pastor of the Oakville, Ind., First Brethren Church and a member of the World Relief Board.

National W.M.S. Sessions

"Widen My Vision in the Light" was the title of W.M.S. National President Donna Stoffer's message during the Tuesday W.M.S. session at General Conference. She told of a senior saint who recently had cataract surgery, and how much more this person now saw, which she had been missing before. She noted that our world, likewise, is different when we see it through the eyes of Jesus. She then told how her own eyes had been opened this past year as she attended district conferences and local society events. She reported both encouraging and discouraging developments in W.M.S. work in the various districts.

The W.M.S. Conference theme song, "Share His Light," was written by Mrs. Nancy Hunn of the Warsaw W.M.S., who also served as song leader for the W.M.S. sessions. Mrs. Hunn said she felt that the Lord had written the song, because when she sat down to work on it, she had the melody and lyrics within half an hour.

Devotions for the daily sessions were led by Mrs. Carol Gilbert of the West Alexandria W.M.S. She used Tupperware containers, Cool

Whip tubs, and a well-worn toothbrush to emphasize that God uses us even though we are less than perfect and that whatever our talents and abilities, we should use them for the Lord.

A major item of business was approval of changes to the national W.M.S. constitution. These pertained to the structure of the executive board, the preamble, and clarification of language. One major change was made in goals for the coming year — an increase in dues from \$7.00 to \$7.50, made necessary by increased postage costs.

All elected officers were re-elected for another year — Donna Stoffer, president; Helen Dickson, vice-president; Joanne Kroft, financial secretary; and Dorothy Carpenter, treasurer. All appointed officers were likewise reappointed, except sewing chairman and sisterhood patroness, who will be named later.

A hilarious presentation by Suzanne Barr of Mansfield entitled "Suzy Anne Goes to Conference" was the highlight of the W.M.S. luncheon, held on Thursday. Dressed like a little girl and sitting in a huge rocking chair, she gave a



Suzy Anne Barr "tells all" as she gives a child's-eye view of going to General Conference.

child's-eye view of a trip to Conference that kept the audience in constant laughter. The annual Project Offering ingathering was also held during this luncheon, with more than \$10,000 received for church planting in Mexico and the United States.

The annual Thank Offering ingathering was held during the Thursday afternoon session, with \$10,150.41 being received — a new record for this ingathering at Conference. A total of 128 delegates, 15 officers, and 14 guests registered for the W.M.S. sessions.

Written by the editor from Secretary Trudy Kerner's minutes.

National Laymen Sessions

Brethren Laymen need to expand their thinking, Dr. Donald Kelley told men attending the National Laymen Organization (NLO) Tuesday session at General Conference. Kelley, a medical doctor from Sarver, Pa., who gave up his practice to attend Ashland Theological Seminary, used Jesus' feeding of the 5,000 and the mind-expanding effect this had on the disciples as the basis for his remarks.

Kelley noted that we live in a changing world, but that Brethren for the most part have not changed their approach to reaching that world. He suggested that what The Brethren Church needs is prayer, a burden for the lost (ministry to

youth under 18), vision, leadership, and laymen called and willing to serve who are praying, supporting leaders, increasing their giving, and loving the Brethren.

Mr. David Bush, owner and operator of a medical supply business and a member of the Napanee, Ind., First Brethren Church, was the speaker for the Wednesday NLO session. His message focused on service. He acknowledged that serving others goes against our natural lifestyle, but said that Christ can give us the strength to serve. He said that there is no greater act we can perform than to serve God in any capacity.

Dr. Fred Finks, vice-president of

Ashland Theological Seminary, addressed a combined group of laymen and pastors following the annual men and boys picnic on Thursday. Speaking on the subject "Partners in Ministry," Dr. Finks challenged the laymen to see themselves as God's people in the world. He suggested that they might want to call themselves "Men With a Mission" and proposed as specific goals that they (1) be encouragers of youth, leading them to be faithful people of God; (2) be supporters of youth, through scholarships and educational funds; (3) be builders of churches — men with a vision for church planting.

A proposed new constitution and

bylaws was a major item of discussion during the business, led by President Gene Geaslen. Suggested changes that resulted from these discussions will be incorporated into the document, which will be voted on next year.

Elections resulted in the following officers for 1988-89: DeWayne Lusch, last year's president-elect is

president; Jim Ford is the new president-elect; Steve Williams is second vice-president; Robert Crowe is secretary; Floyd Benshoff is assistant secretary; Virgil Barnhart is treasurer; and Eugene Robbins is assistant treasurer.

Goals for the coming year are the same as last year, with one addition: "Help in local church planting

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with time, talent and substance." Projects for the coming year are \$1,000 for Ashland Theological Seminary Brethren Student Scholarship; \$500 for the Brethren Publishing Company Endowment Fund; equal shares of the balance of funds for Ashland College Brethren Student Aid Fund and Riverside Training School; and recruitment of 100 new Growth Partners.

Written by the editor from Secretary Robert D. Crowe's minutes.

National Elders' Association

The Tuesday session of the Brethren Ministerial Association opened with singing led by Jim Miller and with prayer by president Bob Dillard.

Robert Westfall reported on the 1988 pastors' conference, sharing that 88 pastors and 35 spouses attended an outstanding conference held at the King's Island Quality

Inn. Russ King then announced that the 1989 pastors' conference will be held April 11-13 at the Laurelville Mennonite Retreat Center in Mt. Pleasant, Pa. The cost will be \$70 per person, which will include lodging and all meals at the conference. Separate seminars will be held for spouses, and the program will include continued

sessions in the C.A.L.M. (Church Administration for Leadership and Management) program.

Reports were received from David Cooksey, Director of Pastoral Ministries, on his work with pastors, and from Dr. Fred Finks on the excellent progress being made in the seminary building program. Fred also announced that three Brethren students will enter the seminary this fall, and he moved that Tim Eagle receive the 1988-89 ministerial association scholarship. (Motion was approved).

At Wednesday's meeting the budget for the 1988-89 Conference year was approved, and final approval was given to the new constitution, with the National Brethren Ministerial Association now being called the National Association of Brethren Church Elders.

The pastors then broke into small groups to formulate responses to ministerial issues raised by the 1987 Forum on the Future of The Brethren Church and the May 1988 Leadership Council meeting.

At Thursday's session the elders were challenged by a message from outgoing president Bob Dillard from Revelation 3:1-6. Elections were then held, with Richard Craver elected president, Doc Shank reelected vice-president, Gerald Barr reelected secretary/treasurer, and Dan Lawson elected assistant secretary/treasurer. The officers were installed by Bob Dillard, and new president Richard Craver dismissed with prayer.

— reported by G. Emery Hurd

Rev. Hurd is pastor of the Cheyenne, Wyoming, Brethren Church.

Missionary Board Banquet

Nearly 500 people attended the Missionary Board Banquet, held Thursday evening of Conference in the Convocation Center and provided by Dr. Joseph Shultz and Ashland College.

Rev. James Black, Executive Director of the Missionary Board, welcomed those attending and introduced past and present missionaries, board members, and other special guests. Dr. Arden Gilmer, outgoing board president, offered the invocation and gave thanks for the meal.

Music for the banquet was provided by a group of singers from the Brethren Fellowship of the Savior in Cleveland, Ohio, led by their pastor, Rev. Ron Williams; and by Undivided, the Summer Crusader music team.

Following a few remarks by Dr. Joseph Shultz, president of Ashland College, Dr. Wade Coggins, the speaker for the evening, was introduced.

Dr. Coggins, Executive Director of the Evangelical Foreign Missions Association, reported that there are more believers in the world today than ever before.

There is a new understanding of God's word and a new awakening of the Spirit all over the world. Sharing Christ is becoming a way of living. God's qualities are being proclaimed and the gospel is being carried to all the earth. The prophecy and promise found in Revelation 5:9 is being realized. People singing a "New Song" to God will be with Him in heaven.

An offering was taken during the banquet to begin a scholarship fund for children of missionaries who attend Ashland College. Called the MK Scholarship (for Missionary Kids), it will be administered by the Missionary Board. The first recipient will be Heidi Winter, daughter of missionaries Bill and Sharon Winter, who begins her first year at Ashland College this fall. During the banquet \$1,363 was received for this fund, and amounts received since Conference have brought the total (as of 8-18-88) to \$1,783.

— reported by Joanne Kroft

Mrs. Kroft is a member of the Garber Brethren Church in Ashland, Ohio, and serves on the Missionary Board of the Brethren Church.

Focusing on Our Awesome God

By Jenny Williams, BCE Summer Intern

"Awesome '88" was the theme of the 1988 BYC Convention, and AWESOME is exactly what the week turned out to be!

Following free time on Monday afternoon, during which many of the youth participated in football, beach volleyball, and twister, the Convention officially got underway with a praise service led by Ken Cutrer, a teacher from Ashland High School. Ken led the youth in songs, prayer, and meditation that helped them focus on the awesomeness of God and prepared them for a week of worship and praise.

Later that evening the youth attended the Conference worship service, then drove to the Ashland Fairgrounds for the annual BYC Rollerskating Party.

Each morning of the Convention, a 15-minute praise time was held between the youth dorms. Led by Sherry Bowling and Jenny Williams, this was a time of singing, sharing praises, and meditating on God's awesome deeds in our lives.

Workshops on Tuesday dealt with the hot topic of sexuality — and what it means in the Christian's life. Jim Sluss and Ruth Evans, Ken Sullivan and Linda Beekley, and Brad Hardesty and Carolyn Cooksey showed videos, role-played, and created a comfortable atmosphere in which youth could discuss this sensitive subject.

A new feature of this year's BYC Convention was a Coffeehouse fellowship Tuesday evening. Youth performing a variety of acts before a large, warm(!) audience demonstrated the various musical, dramatic, and humorous talents God has given them. The host for this event, Jim Miller, got the audience involved in the performances and turned this into a time of great praise and excitement.

During intermission, the Moderator's Cup, a traveling trophy that challenges youth to greater involvement in local youth groups,

On an extremely warm Wednesday afternoon, the youth squared off with the pastors in a game of softball. Though finishing second best, the youth (at rt.) seemed to take their loss in stride.



was awarded to this year's winner — the Gratis, Ohio, BYC. The BYC from New Lebanon, Ohio, was runner-up, with the Derby, Kans., BYC, coming in a close third.

On Wednesday morning, General Conference Moderator Dale Stoffer addressed Brethren Youth in their own worship service. Dr. Stoffer shared his vision for today's youth in The Brethren Church and challenged the youth to become involved in that vision. Many of the decisions made later in the week reflected the youth's response to this challenge.

Another Wednesday highlight was a concert by Linda Ebert and her band, Apex. Despite the scorching heat, a large crowd turned out for the high-energy rock concert in the Ashland College chapel. Linda performed a wide variety of songs, from blues to hard rock, and led the youth in a medley of familiar praise choruses. After the first few songs the youth were all on their feet, and when the concert ended they still wanted more.

On Thursday Tim Eagle, Lyn Ellis, Ray Hesketh, and Don Kelley led a workshop entitled "You Want Me? To Do What?" dealing with Christian commitment, God's call to Christian service, and ways in which we can serve the Lord when we feel this call. At the end of this workshop several youth

made commitments to future Christian service (pastoring, mission work, counseling, etc.). Please uphold these youth in prayer and support them in their decisions.

BYC Communion, always the spiritual highlight of the week, was led by Dr. John Shultz. In the service, entitled "Let Us Remember," Dr. Shultz helped the youth to recall the humble beginning of the first Communion through scripture, songs, and sharing.

During the week's business sessions, the youth discussed various BYC Council policies and district happenings, selected a project for the coming year, and elected officers. Next year's ingathering money will go toward construction expenses at the Town and Country Community Church in Tampa, Fla. During the week \$3,300 was ingathered for this year's project — prayer houses in India.

The Convention concluded with an installation service for the newly elected National BYC officers: Moderator Mark Ray, 18, from Milford, Ind.; Vice-Moderator Becky Williams, 21, from Roanoke, Ind.; Secretary Kim Wagoner, 19, from Elkhart, Ind.; Assistant-Secretary Kim Miller, 18, from Sarasota, Fla.; Treasurer John Howenstine, 19, from North Canton, Ohio; and Statistician Brent Grimm, 17, from Milford, Ind.



Hard at work on a hot steamy day are (l. to r.) Rick Graff, Kenny Grimm, Larry Mast, Neil Olson, Eugene Miller, and (r. corner) Bob Groves. In bottom insert are Don Wuthrich (l.) and Lavonne Miller.

Photos by Rich Rhodes.

Loree Church Dedicates Digital Computer Organ

Bunker Hill, Ind. — The Loree Brethren Church held a service of dedication Sunday evening, June 19, for its new church organ.

The service of dedication included a recital on the new organ by Mr. Ira A. Gerig, professor of music at Fort Wayne Bible College, Fort Wayne, Ind. Loree pastor Rev. Claude Stogsill led the dedication service, and Ronald and Norma LeMaster, who served on the organ committee, played the prelude for the service.

The new organ, an Allen Digital Computer 2160 Organ, is a unique instrument. At its heart is a computer that makes it possible for the organ to duplicate pipe organ sound without the use of pipes. It has an exclusive feature that allows the organist to insert a tone card into the computer and add over 300 stops to the existing 32 "speaking stops."

The organ also has "Capture Action," which enables the organist to program the stops to be used for a service. During the service the organist merely needs to push one of a series of thumb pistons located just below each keyboard to change to a new set of stops.

There is also a 12 key transposer so that the organist, by merely turning a knob, can raise or lower the key to suit any vocalist's voice range. And, perhaps best of all, the organ cannot get out of tune and requires very little maintenance.

The organ was purchased from Classic Keyboards of Indiana, located in Indianapolis. Byron and Marjorie Sommers and Eldon and Phyllis York served with Ron and Norma LeMaster on the organ committee.

— reported by Doris Deisch

Milford Men's Fellowship Performs Labor of Love for Senior Member

Milford, Ind. — Fifteen members of the Men's Fellowship of the Milford First Brethren Church painted the house of one of their fellow church members in July.

This labor of love was performed for Dorothea Kerlin, who will be 90 this month (September).

The 15 men met at Mrs. Kerlin's house on a very hot July 16 morning. They puttied windows, painted the trim on the house and garage, did some roof repairs, replaced fascia, and were finished by noon.

When their work was completed, the men enjoyed a lunch prepared for them by Mrs. Kerlin, Marge Groves, and Mattie Grimm.

The 15 men who helped with the project were Bruce Mathews, Howie Mathews, Neil Olson, Lavonne Miller, Richard Rhodes, Rick Graff, Don Wuthrich, Lester Mast, Paul Mathews, Eugene Miller, Bob Groves, Kenny Grimm, Larry Mast, Lewis Dobbins, and Harold Gawthrop.

— reported by Larry Mast, President, Milford FBC Men's Fellowship

Carl Mark Phillips Begins Pastorate at North Liberty

Mineral Point, Pa. — Carl Mark Phillips entered his first pastorate July 10 when he began serving the North Liberty, Ind., First Brethren Church.

The new pastor is the son of Rev. Carl and Ruth Phillips of Vinco, Pa. Rev. Phillips is pastor of the Vinco Brethren Church.

The younger Pastor Phillips was



Pastor and Mrs. Carl Mark Phillips

graduated from Biblical Seminary, Hatfield, Pa., on May 28, where he received the Master of Divinity and Master of Arts degrees. A graduate of Central Cambria High School, he received a B.A. degree from the University of Pittsburgh at Johnstown.

The new pastor is married to Deanne Holsopple, daughter of Harvey and LaRue Holsopple of Vinco.

— reported by Barbara A. Hagerich

The straight and narrow path has no traffic problems. The Christian Builder

Mark Britton Ordained an Elder June 5 at Bryan First Brethren

Bryan, Ohio — Mark A. Britton was ordained an elder in The Brethren Church and his wife, Cathy, was consecrated as the wife of an elder on Sunday afternoon, June 5, at the First Brethren Church of Bryan, Ohio, where Rev. Britton serves as pastor.

Rev. Kenneth Hunn, pastor of the First Brethren Church of Warsaw, Ind., delivered the ordination sermon. Brethren elders James Miller, Brian Moore, and Jerry Flora also participated in the service.

Mr. James Manning, moderator of the Bryan congregation, read the action of the church calling for ordination. Mrs. Britton presented special music. Glayds Hineman, organist, and Bonnie Burgbacher, pianist, played the prelude for the service, and Ms. Hineman played the postlude.

The new Brethren elder was born



Rev. and Mrs. Mark Britton

February 12, 1959, the youngest child of Alice Elizabeth and the late Clifford Leroy Britton. He received his elementary and secondary education in Mul-

vane, Kans., and became a member of the Derby, Kans., Brethren Church.

He entered Ashland College in 1979 and received a B.S. degree in business administration in May 1983. He then attended Ashland Theological Seminary, from which he was graduated with a Master of Divinity degree in May 1986.

In December 1982, Mark married Cathy Phillips. Cathy is also a graduate of Ashland College and of Ashland Theological Seminary, from which she received an M.A. degree in pastoral psychology and counseling. Mark and Cathy are the parents of a son, Benjamin Isaac.

During his college and seminary years, Mark served internships at the Ardmore, Ind., and St. James, Md., Brethren Churches, and student pastorates at churches in Lexington and Norwalk, Ohio. Following seminary graduation, he became pastor of the Corinth Brethren Church near Twelve Mile, Ind. He began serving Bryan First Brethren on April 4, 1988.

Masontown Brethren Turn back the Clock With Old Fashioned Souper Sunday Event

Masontown, Pa. — The Masontown Brethren Church held an Old Fashioned Souper Sunday June 26 in recognition of this year's historic 100th General Conference of The Brethren Church.

Morning worship on Souper Sunday was patterned after a typical worship service of the 1880's. Men sat on one side, women on the other. (Prior to the service, pew cushions had been removed.) The bulletins contained no order of service. And — reflecting the early Brethren view that no one should stand above another — the pastor's and deacons' chairs and the elders' (Communion) table had been removed from the platform and placed on the same level as the pews.

Pastor Russell King began the service with an explanation of early Brethren worship. Then the worshipers greeted one another and extended the holy kiss.

Deacon Pat Logan offered the opening prayer, after which he led the congregation in singing without accompaniment two hymns from an old Brethren hymnal. Deacon Ted Beal led the morning prayer, after which the congregation prayed together the Lord's Prayer — as was the practice in the early church.

The offering was taken without

musical accompaniment and was not followed by the doxology. Pastor King gave the offertory prayer. Deacon Ted Beal then read I Peter 1:3-9, and Pastor King preached the morning message. In his sermon, entitled "Let Us Be Brethren," he explained the anabaptist, pietistic, and progressive teachings of The Brethren Church.

Following the sermon, Deacon Pat Logan "lined" the closing hymn and led the congregation in singing "Blest Be the Tie that Binds." The service concluded with announcements.

After the service, the Brethren ate

together a meal of soups, fresh bread, corn bread, sandwiches, and a variety of desserts. The menu was planned to reflect a typical lunch of the 1880's. Tables were appropriately covered with blue and white checkered country kitchen tablecloths with old fashioned utensils as decorations.

Ninety-five people attended the old fashioned worship service and 55 shared in the soup lunch. The day's activities were jointly planned by the deacon board (Ted and Dorothy Beal, Holmes Conaway, Mary Davis, Dorothy Hess, Pat Logan, Don Rosie), the Social Committee (Susie Corcoran, Sandy Dils, Nancy Wilson, Virginia Wilson), and Pastor Russell King.

— reported by Mrs. Mildred Wheeler and Mrs. Jean Belch

Bible Week Will Challenge Youth to Read the Bible

New York, N.Y. — The emphasis will be on youth during this year's National Bible Week, to be observed November 20-27.

"The Way to Go — Read the Bible" will be the theme for this year's Bible Week campaign, which will seek to impress upon young people the importance of reading God's word.

For over 3,000 years people of all ages have relied on the Bible as their primary moral compass and spiritual resource. But that appears to be changing. Recent studies find Ameri-

can youth to be almost totally ignorant of the Bible's contents.

Our nation's sons and daughters need to be challenged to read and study the Bible. Presenting that challenge will be the goal of the National Bible Week campaign.

Brethren churches are encouraged to participate in this observance as a means of promoting Bible reading by both youth and adults. More information about Bible Week will be included in next month's EVANGELIST, and a free packet of materials is available from the Laymen's National Bible Association, Inc. (815 Second Ave., New York, NY 10017-4503, phone 212-687-0555), which sponsors the event.

Mt. Olive Surprises Ron Waters With Pastor Appreciation Day

Pineville, Va. — Rev. Ronald W. Waters, pastor of the Mt. Olive Brethren Church, learned Sunday morning, June 26, that his congregation can keep a secret.

Since the Summer Crusader team Undivided was conducting the worship service that morning, Pastor Ron knew he could just relax and enjoy. But little did he know how much whispering and secret planning had been going on during the preceding weeks, and how much more was planned for that day.

During remarks at the beginning of the service, Mt. Olive Moderator Everett Rodgers presented Pastor Ron and wife Norma a certificate entitling them to a free weekend at a time of their choosing. And he informed them that this was "Pastor Appreciation Day." Thinking this was all, the pastor and his wife expressed their thanks, then joined the congregation in being inspired by a superb musical presentation by Undivided.

A carry-in luncheon had previously been scheduled, so the pastor suspected nothing when the congregation reconvened in the social hall. There, prominently displayed, was a beautiful three-tiered cake with a "3" on top, symbolic of the fact that this weekend marked the third anniversary of the arrival of the Waters family at Mt. Olive.

Approximately 85 church members and friends enjoyed a bountiful lunch and great fellowship. Following lunch, when Pastor Ron was asked to return to his table (he does like to visit and talk with everyone!), he became a bit suspicious. And with good reason, for

ever, that because of the love and admiration the congregation has for the Waters family, the roast was a gentle one, and a lot of fun.

At the conclusion of the roast, the congregation presented the Waters family a money tree, on which members and friends had placed their gifts of love. Pastor Ron reports that they reaped a bountiful harvest when all the "fruit" on this tree was picked.

Mrs. Shelton summed up the day



Everett Rodgers (l.), moderator of the Mt. Olive Church, presents a certificate for a free weekend to Pastor Ron and Norma Waters.

what followed was a "roast," and Pastor Ron was on the "hot seat."

Mrs. Odessa Shelton, vice moderator of the Mt. Olive congregation, presided over the roast, using "fuel" she had obtained from the pastor's family and "friends." It should be noted, how-

this way: "Yes, June 26 was a very special day at Mt. Olive. With the planning efforts of many, and the concentrated desire of all to keep the secret, we were able in our small way to express our sincere appreciation to our pastor — Ronald W. Waters!"

Teegarden First Brethren Holds Open-Air Concert

Walkerton, Ind. — The Teegarden First Brethren Church held an open-air concert on Saturday, June 25, as a "Festival of Praise."

The festival got underway at noon with a picnic prior to the concert. Then Scott Ice, the young sound technician for popular Christian singer Ray Boltz, opened the concert. Scott led the crowd in fun songs and made jokes about his height.

Sherri Visser from Holland, Mich., was next on the program. Sherri has sung with the Continentals in the United States and Europe. She sings in the style of Sandi Patti.

A group from LaPorte, Ind., the Glorifiers, concluded the program with some solid contemporary Christian music.

In spite of record-breaking tempera-

tures, plenty of people came to hear the message of Jesus Christ. The response was so good that the church is already in the planning stages for next year's event, which will include more activities and singers Ray Boltz and Nancy Honeytree.

— reported by Pastor Bob Stafford

Rev. Dan Lawson Installed As Pastor at Oakville, Ind.

Oakville, Ind. — Rev. Dan Lawson was installed as pastor of the Oakville First Brethren Church at a service held Sunday afternoon, June 26.

Oakville Moderator Richard Smith began the service with a prayer of praise to God and a welcome to those attending. Following congregational singing of the hymn, "To God be the Glory," Steve Ruster, chairman of the pastoral relations board, told of the prayer and events that preceded the

extending of a call to Rev. Lawson and his coming to Oakville.

Mrs. Lynne Lawson (Pastor Lawson's wife) and her brother, James Hirt of Cincinnati, Ohio, sang "In Jesus' Name." Then Rev. Kenneth Hunn, moderator of the Indiana District, gave the message. Using 1 Corinthians 1 as his text, Rev. Hunn encouraged Pastor Lawson to always preach as if he were weak — in fear and trembling and in need of God's grace — to preach the cross of Christ, and to pursue love.

Following this message, James Hirt sang "The Lord's Prayer," then Rev. Keith Bennett, pastor of the Muncie, Ind., Brethren Church, gave a charge to Pastor and Mrs. Lawson and to the congregation.

The service concluded with "Jesus, Lord to Me," sung by Kristy Ashton, and the benediction by the new pastor. A reception given by the deacons and deaconesses followed the service.

David L. Stone Ordained an Elder June 26 at Roann First Brethren

Roann, Ind. — David L. Stone was ordained an elder in The Brethren Church and his wife, Jill, was consecrated the wife of an elder in a Sunday afternoon service June 26 at the Roann First Brethren Church, where Rev. Stone is pastor.

Rev. Robert Dillard, pastor of the Brethren Church of New Lebanon, Ohio, delivered the ordination message. Brethren elders Duane Dickson and Marlin McCann also participated in the service. Mr. Garland Fisher, moderator of the Roann congregation, read the decision of the church calling for the pastor's ordination.

The prelude and postlude for the service were presented by Sharon West, Rev. Stone's sister. Mrs. Stone's father, Max Slabaugh, and aunt, Mary Crowe, provided special music. Roann



Rev. and Mrs. David L. Stone

member Norma Trump played the piano for the service, and her husband, Ross, led the congregational singing.

David grew up in Sarasota, Fla., where he became a member of the First Brethren Church at an early age. He attended Pine View High School, from which he was graduated in 1979. He then attended Ashland College, from which he received a B.A. degree in sociology and religion in 1982, and Ashland Theological Seminary, which granted him a Master of Divinity degree in 1985. During the summers of 1979 and 1980 he traveled with the BYC Summer Crusader music team.

While in college, David met and dated Jill Slabaugh, a student from Goshen, Ind. Jill, a member of the Goshen First Brethren Church, also served on Summer Crusader music teams — in 1978 and 1980. David and Jill were married in 1982. The following year Jill received a B.S. degree in elementary education from Ashland College. The Stones now have a 17-month-old son, Jonathan David, and are expecting a second child this month (September).

During his three years in seminary, Rev. Stone served as student pastor of the Florence, Ohio, Congregational Church. Following his graduation from seminary in 1985, he became pastor of the Roann congregation.

Miss Adah Drushal Honored For Many Years of Service

Lost Creek, Ky. — Miss Adah Drushal was honored for her many years of service at Riverside Christian Training School and to Lost Creek and surrounding areas during a celebration of her 71st birthday in June, attended by her many friends in Breathitt and Perry Counties in Kentucky.

During the celebration, Miss Drushal was presented a Citation of Appreciation written and endorsed by those attending the event.

The citation states:

Today, as neighbors and friends, we wish to express our deep appreciation to you for your many years of loving service among us. Your genuine testimony for the Lord has been like a beacon light to many people here in our hills. We have admired your consistent, steady and unwavering walk with the Lord, over the years. Your strong spirit, even in times of testing, when you were suffering in body and in the hospital, have had a profound impact upon us. We love you for your persistence and untiring efforts in the Lord's work. You are to be commended for keeping on going when it may have seemed hopeless.

We love you for your caring attitude. You have manifested to us a Christlike spirit of compassion over these many years. Thank you for walking our roads and treading up our creeks. Thanks for the expressions of love you have given by the material things you have shared, the smiles that have brightened our out-

look, the hugs that have cheered our souls, the kisses that have sweetened our pathways. Your influence has meant so much to so many of us.

Your musical ability of playing the piano has blessed us over and over. The songs you have sung for us so many times have inspired and blessed our hearts. Your words of encouragement have motivated us to consider seriously our eternal destiny. Your teaching in Sunday School and at Riverside School has given us new insights into God's Word and helped to prepare us for spiritual battle. Your wise counsel has inspired us to make decisions in numerous areas of life that have far-reaching implications. You have been like a mother to helpless and hopeless families of our area who needed another chance. You had a listening ear to our troubles and we deeply appreciate it.

In the material realm of life, you may never have made the headlines, when it comes to being a financial success or having a financial empire, but we want you to know today, that we admire you for having laid many treasures in Heaven. Thanks for demonstrating to us these many years that there is more to life than making money and having what it can buy. Thanks for having lived a simple lifestyle that all of us could identify with. You have been a true friend to all of us. Your presence among us has meant so much and today's celebration brings back to us many precious memories for which we thank and praise God. Our prayers will continue to be with you as we continue to serve the Lord.

Your many friends in Breathitt and Perry Counties

— reported by Dr. Harold Barnett

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College Corner Farewell Leaves Pastor Bill Brady Speechless

Warsaw, Ind. — When the College Corner Brethren Church held a farewell for Pastor Bill Brady and his family on Sunday, June 12, an unusual thing occurred — it ended with a preacher actually being speechless!

"Chickens" were the theme of the farewell, in recognition of the Christian fun and "chicken" enjoyment that had colored Pastor Brady's four and one-half years at College Corner. So naturally, fried chicken was one of the

meats at the meal that was part of the farewell, with deviled eggs and chicken casseroles also on the menu.

In keeping with the theme, the focal point of farewell activities was a table decorated with a mother hen and three chicks standing on a nest of straw that held a large white egg. Gifts of various sizes and shapes covered the other end of the table.

Dana Hueston emceed the program, which included several musical num-

tems and bring a little bit of relief and peace to so many troubled people."

2. Support world missions, world relief, and other worldwide programs financially and with our prayers.

3. Continue to train women here and to teach women there. Coping skills, trade skills, how to keep within a budget, and good nutrition are just a few of the areas in which the women need help.

In her concluding remarks, Mrs. Miranda reminded her hearers that "We are all sisters and daughters of the same Father."

— reported by Cheryl Black, member, Gen. Conf. Social Concerns Committee

Maria Miranda Voices Concern For Women in Latin America

Orlando, Fla. — Brethren missionary Maria Miranda expressed her concern for Latin American women and challenged U.S. Christians to intercede daily for their Latin American sisters in a message at the March 1988 convention of the National Association of Evangelicals held in Orlando.

Mrs. Miranda, who has a radio program heard by thousands of Latin American women, said that many of the problems and issues these women face are the same as those faced by U.S. women — stress, abortion (used as a means of birth control in some instances), homosexuality, drug addiction, and infidelity. An October 1987 survey of 300 women leaders in El Salvador revealed that:

- 87% of the women were frustrated by the problem of infidelity;
- 91% of them were baffled by financial problems;
- 87% of them fear an uncertain future.

But in addition to those problems Latin American women share in common with North American women, women in Latin America face political and economic turmoil, they encounter more violence and endure more natural disasters, and they are plagued by illiteracy, the threat of starvation, and the inroads of Communism. Thus the women feel hopeless and helpless for both themselves and their children.

Is there anything we can do about the problems these women face? "Yes," Mrs. Miranda says, and she offers several suggestions:

1. Don't underestimate the power of prayer. Mrs. Miranda urges us to pray for our sisters in Christ, their governments, and, yes, even our enemies. She stated, "God can undo such sys-

tems of praise to God. Melinda Carter played a piano solo, which she dedicated to her piano teacher, Mrs. Lyne Brady, the pastor's wife. And Chris Howell sang "Thank You," which he dedicated to Pastor Brady.

The next event was the unwrapping of gifts. Here, again, the emphasis was on chickens! Chicken feathers framed; chicken salt and pepper shakers; a chicken sun-catcher; a chicken feed bag; a rubber plucked chicken; a roll-warmer basket in the shape of a chicken; a ceramic chicken on a nest of eggs in a basket; chicken napkin rings; a woven bamboo chicken with hot pad mats in a wing pocket; a wooden "welcome" sign with a painted chicken; kitchen linens with chickens on them; and a ceramic chicken towel-holder.

The pastor also received two gifts symbolic of the armor of God described in Ephesians 6:10-18 — a leather belt (v. 14) and a pair of shoes (v. 15). And tucked into the large white egg in mother hen's nest was a substantial "nest egg," a love gift from the hearts of the congregation.

At this point Pastor Brady said, "I'm speechless." But he made a quick recovery, and 15 seconds later he gave a nice "Thank you" and expressed a fond farewell.

— reported by Janice Azbell

Men and Boys at Masontown Enjoy Banquet and Program

Masontown, Pa. — Seventeen men and boys of the Masontown Brethren Church — a significant percentage of the total number of males in the congregation — attended a Men and Boys Banquet held June 13 at the church.

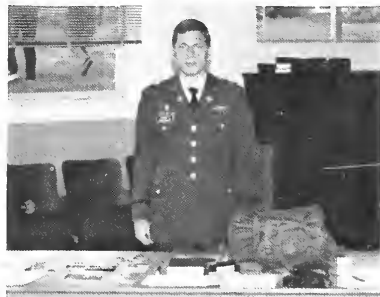
The men enjoyed a delicious dinner and homemade pie served at tables decorated in a summer sports theme — all thanks to the efforts of the church's Social Committee (Sandy Dils, Virginia Wilson, Nancy Wilson, and Susie Corcoran).

Following the meal, Pastor Russell King gave a quick quiz on famous men of the Bible. Then the program for the evening was presented by Rev. David Graetz, pastor of the Highland Brethren Church of Marianna, Pa., who is also a chaplain candidate in the Army National Guard.

Rev. Graetz retraced the steps that led to his present involvement in the military chaplaincy, explained his duties as a chaplain in the National

Guard, and told what is expected of a chaplain on active duty. He also demonstrated the equipment used during a typical service on the field and led the men in a song from a field hymnal.

A spinoff activity that has resulted from the interest shown in the Men



Rev. David Graetz with chaplain's field equipment he demonstrated to the men and boys of the Masontown Brethren Church.

and Boys Banquet is a men's prayer breakfast. Plans call for such breakfasts to be held on a regular basis as a ministry to the men of the church.

— reported by Pastor Russell King

From The



Grape Vine

The First Brethren Church of Wabash, Ind., will celebrate on September 25 the 25th anniversary of the founding of the congregation. A morning worship celebration, 12:30 p.m. basket dinner, and afternoon program are planned. Pastor Donald Siders and the congregation have invited former pastors and members to join them for the day's activities, and they encour-

age members of area Brethren churches to join them for the after-

noon program, which will begin at 2 o'clock.

Two Brethren pastors received Doctor of Ministry degrees from Ashland Theological Seminary (ATS) on May 21 during the seminary's annual graduation ceremonies. Shown here, being congratulated by Dr. Richard Allison (l.), director of the Doctor of Ministry program, are Dr. Weston Ellis (cen.), pastor of the Hillcrest Brethren Church in Dayton, Ohio; and Dr. Michael Gleason, pastor of evangelism and discipleship at the Park Street Brethren Church in Ashland, Ohio. Dr. Ellis and Dr. Gleason were among 80 graduates who received degrees from ATS in May.



In Memory

Archie Petrazzi, 74, July 23. Member since 1978 of the Masontown Brethren Church and former trustee of the church. Services by Pastor Russell King.

Aleda C. (Mead) Keck, 83, July 21. Member of the Ashland Park Street Brethren Church. Services by Pastor Arden E. Gilmer and Rev. M. Virgil Ingraham. Mrs. Keck was the widow of Rev. Elmer Keck, who died May 26, 1987. Together they served numerous Brethren churches in Pennsylvania, New Jersey, Maryland, Indiana, Illinois, Kansas, Nebraska, and Ohio. They were the parents of three children, Grace (Grippio), John, and Ralph.

Mildred Broach, 87, July 20. Longtime member of the Ashland Park Street Brethren Church. Services by Pastor Arden E. Gilmer.

Allegra Fulwider, 82, July 18. Member of the Wabash First Brethren Church. Services by Rev. Arthur Tinkel, Sr.

Mary Pyle, 88, July 10. Member of the Waterloo First Brethren Church. Services by Pastor Lynn Mercer.

Lawrence Ridenour, 74, July 6. Member since 1932 of the Bryan First Brethren Church. Services by Pastor Mark Britton.

Grace Lane, 88, July 4. Member of The Brethren Church of New Lebanon. Services by Rev. Percy Miller.

Helen Harden, 67, in July. Member of the Wabash First Brethren Church. Services by Pastor Donald Siders.

Mrs. Dorothy Claridge, 61, June 25. Member of the Vinco Brethren Church. Services by Pastor Carl H. Phillips.

Russell Hoover, 85, June 23. Faithful worshiper at the Teegarden First Brethren Church. Services by Rev. Norris Hunsberger and Pastor Robert Stafford.

Maurine McGuire, 84, June 13. Member of the Waterloo First Brethren Church. Services by Pastor Lynn Mercer.

Pearl M. Pyle, 96, June 12. Member of the Waterloo First Brethren Church. Services by Pastor Lynn Mercer.

Dr. Guy C. Brown, 78, June 12. Member of the Waterloo First Brethren Church. Services by Pastor Lynn Mercer.

Chester Mackall, 73, June 8. Member of the Vinco Brethren Church. Services by Pastor Carl H. Phillips.

Robert Eli Yoder, 75, June 1, in La Cumbre, Córdoba, Argentina. Robert Yoder was the only son of Dr. C.F. Yoder, Brethren pioneer missionary to Argentina. Robert is survived by his wife Ruth and five daughters. (Dr. C.F. Yoder has 50 descendants living in Argentina.)

Willis Stahl, 91, May 8. Member for 48 years of the Goshen First Brethren Church. Services by Pastor Donald E. Rowser.

Helen (Brandenburg) Ronk, 90, March 12. Member for 40 years of the Goshen First Brethren Church, where she was very active. Services by Pastor Donald E. Rowser. Mrs. Ronk was the widow of Rev. Willis Ronk, a Brethren pastor, denominational leader, and dean of Ashland Theological Seminary from 1937 to 1943. They were the parents of three children, Helen (Manville), Ivan, and Robert.

Goldenaires

Mr. and Mrs. Omer Lippold, 55th, September 3. Members of the Loree Brethren Church.

Walter and Helen Richter, 50th, August 20. Members of the Vinco Brethren Church.

Russell and Edith Rodkey, 50th, August 14. Members of the Burlington First Brethren Church.

Albert and Margaret Fritz, 50th, August 6. Members of the Falls City First Brethren Church.

Harry and Irene Tiger, 55th, July 28.

Members of the Pleasant View Brethren Church.

Mrytle and Clarence Mulhorn, 60th, June 18. Members of the Pleasant View Brethren Church.

George and Mary Leidy, 65th, June 12. Members of the Vinco Brethren Church.

Weddings

Barbara Black to Kevin Daniels, July 30, at the Ashland Park Street Brethren Church; Pastor Arden E. Gilmer and Rev. James F. Black, brother of the bride, officiating. Bride a member of the Park Street Brethren Church.

Tondra Johnson to Troy Brewster, July 30, in Kokomo, Ind. Groom a member of the Burlington First Brethren Church.

Jana Rohouit to Kenneth Fox, July 16, at the Waterloo First Brethren Church; Pastor Lynn Mercer officiating. Members of the Waterloo First Brethren Church.

Ann Wagoner to Steven White, July 2, in Lafayette, Ind. Bride a member of the Burlington First Brethren Church.

Deb Michael to Paul Ritchey, July 2, at the Park Street Brethren Church; Rev. Kenneth Sullivan officiating. Members of the Park Street Brethren Church.

Mary Margaret Detwiler to Harry Edgar Swoeland, June 12, at the Goshen First Brethren Church; Pastor Donald E. Rowser officiating. Members of the Goshen First Brethren Church.

Lori Hagerich to William Frazier, June 4, at the Vinco Brethren Church; Pastor Carl H. Phillips officiating. Bride a member of the Vinco Brethren Church.

Membership Growth

Milford: 2 by transfer

Masontown: 1 by transfer

New Lebanon: 4 by baptism

Park Street: 6 by baptism, 11 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

THE BIBLE

There were many things God wanted people to know. He wanted them to know about His love and His law. He wanted them to know about His Son Jesus, the Savior. He wanted them to know how to live happily with other people. He wanted them to know about eternal life in heaven for those who love and serve Him. There were so many things He wanted people to know.

Through the Holy Spirit God caused certain writers to understand His messages. These authors wrote what the Holy Spirit revealed to them. We say they were inspired by God. They wrote the messages God gave them in their own languages. As people from other countries learned of God, His messages were translated into their languages. Today we can read the Bible in English, and other people in many countries of the world can read it in their languages. Not only did the Holy Spirit direct the thoughts of the writers, but He is helping us today to understand the message of the Bible.

A. Use the contents page in the Bible to help you complete these sentences.

1. The Bible is divided into two parts: The ____ Testament and The ____ Testament.
2. There are ____ books in The Old Testament.
3. There are ____ books in The New Testament.
4. Altogether there are ____ books in the Bible.

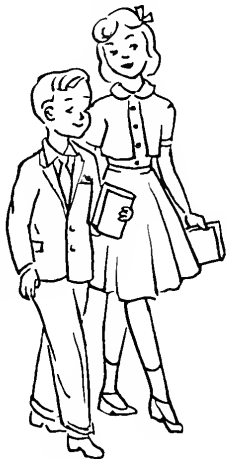


B. For you to make: **Books of the Bible.**

You will need: Bible Stapler 1 fine tipped marker
17 pieces of white paper measuring 2 by 4 inches each.
1 piece of colored paper measuring 2½ by 4½ inches.

To make:

1. Place all the white papers on top of the colored paper. A little of the colored paper should show around all the edges.
2. Staple the papers together in the middle.
3. Fold to form a book.
4. On the cover print HOLY BIBLE.
5. On the first white page print OLD TESTAMENT.
6. Using the contents page of a Bible to help you, print the names of the Old Testament books, one on a page.
7. Then on the next page print NEW TESTAMENT.
8. On the remaining pages print the names of the New Testament books.
9. Use your **Books of the Bible** to help you learn the names of the books in the Bible.





LET US BE BRETHREN

"Let Us Be Brethren" — that was both the theme and the experience at General Conference last month. Brethren enjoyed a sense of being a Christian family — worshiping, praying, caring for church business, and fellowshiping *together*.

But how can we maintain this family spirit? How can we maintain it throughout the year (not just during Conference week) and throughout the entire denomination (not just among those who are able to attend General Conference)?

One way of doing this is by keeping in touch. And one of the main ways we can keep in touch is through the pages of **THE BRETHREN EVANGELIST**.

Our Family Newsletter

If General Conference is our Brethren "family reunion," as it has often been called, then **THE BRETHREN EVANGELIST** is our "family newsletter." It tells us what Brethren are thinking and doing, and keeps us informed of the "family business" (the Lord's work).

Your Part

Yes, the **EVANGELIST** helps us maintain our family identity. But in order to do so, several things are necessary.

1. The **EVANGELIST** needs to be in the homes of Brethren people. One of the best ways to accomplish this is for every church to subscribe for all its families — as General Conference has recommended. Support your church in doing this.
2. The **EVANGELIST** needs continuing support through the Publication Offering, since subscription fees pay only part of the cost. A contribution this month or through your church's annual budget will be greatly appreciated.
3. The **EVANGELIST** needs long-range support through gifts and pledges to the Brethren Publications/Home Missions Endowment Fund. Donations to this fund are invested in the Brethren Home Mission Revolving Fund, and interest is used to support the **EVANGELIST**.

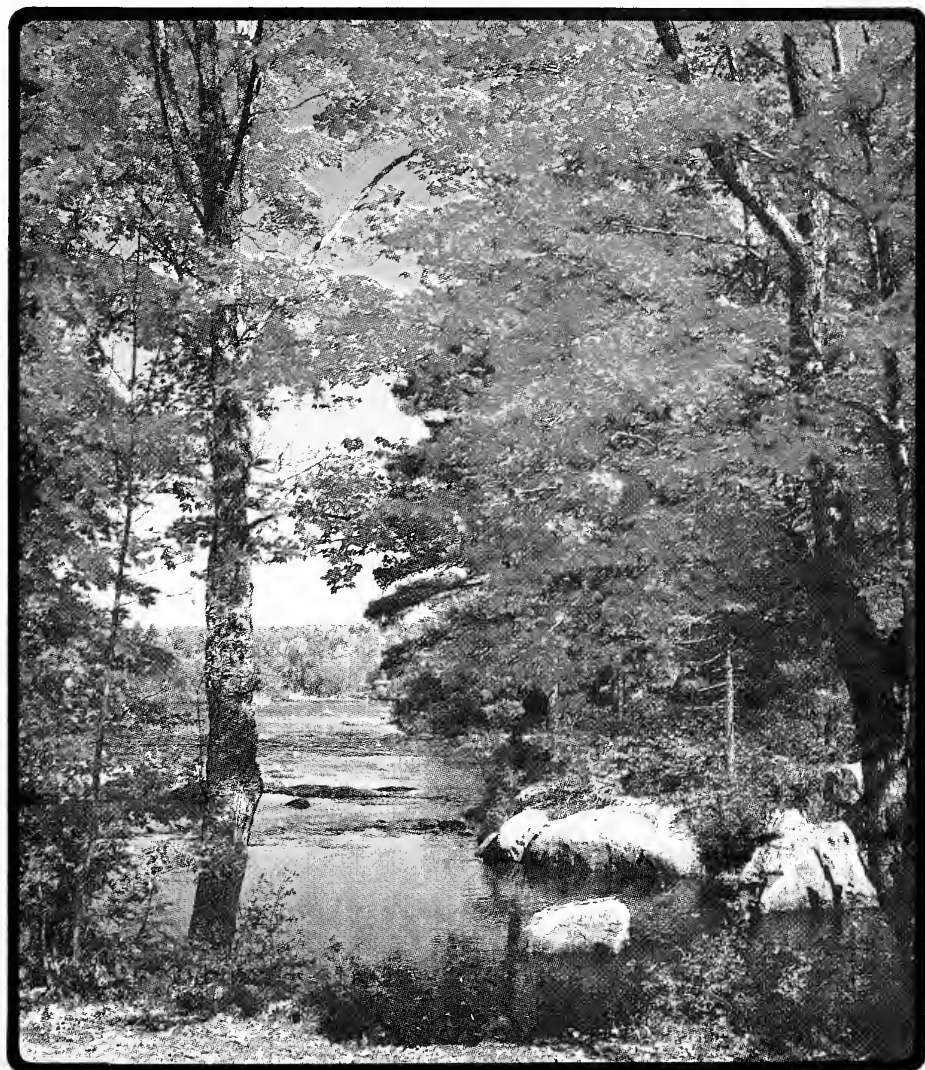
Thank You!

The Brethren Publishing Company appreciates the generous support you have provided in the past. Please continue your support, so that the **EVANGELIST** may help create and maintain a family spirit in The Brethren Church.

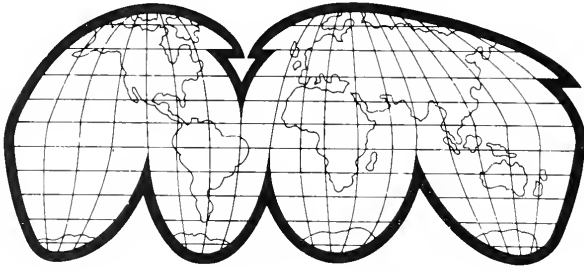
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THE BRETHREN
Evangelist

OCTOBER 1988



Developing a Global Vision



by
**John
Maust**

A Worthy Example

“YOU ARE GOING to a people who do not want you,” Julia Woodward told a new missionary to the Quichua Indians of Ecuador.

Mrs. Woodward knew from experience. During her many years among the Quichuas (*pronounced kee-choo-wahs*), she had met only opposition and hardship. The Quichuas generally rejected the gospel. The major barriers blocking their understanding included the centuries-old custom of drinking feasts, near-slavery to the Spanish landlords, and a religious system that bound rather than liberated them.

Things didn't get much better for Mrs. Woodward before she retired. When she left Ecuador in 1953, after a half-century of service, she said, “I can count on one hand the number of Quichuas I am sure to see in heaven.”

Little recognition

Back home in the U.S., the Sheldon, Iowa, native received little recognition. Missionary success is often measured by numbers of converts, and she had won only a few. Today, she probably wouldn't appear on many Christian talk shows.

As a result, little is known about Mrs. Woodward in most evangelical circles. That's unfortunate. I recently had the opportunity to research the life of this pioneer missionary in connection with a book about the Quichuas, and I came away convicted and convinced that she — by her example — has something to say to our generation.

Julia went to Ecuador in 1898, at a time when missionaries went for life and stayed until death. Tropical diseases and other tragedies took their toll of the missionary force, and Julia and other new missionaries recognized and accepted this fact. She didn't even take her first furlough for 28 years.

While today's emphasis on short-term missionary service is good, there is something to be learned from the commitment of a Mrs. Woodward — someone willing to give more than a summer, indeed, willing to give an entire lifetime.

A new work

After just three years in Ecuador, Julia was asked by her mission (Gospel Missionary Union) to begin the new work among the Quichuas in the mountainous interior. This meant learning a new language and culture, just when she was beginning to master the Spanish and contribute to the Spanish ministry.

But in submission to her superiors and flexible to God's leading, Julia went to the Quichuas. While she did not have the training or education to do Bible translation work, the job had to be done. So she began work on the Quichua New Testament.

I remember the many students at a recent missions conference who were only interested in missionary service if they could work in the field of their college major. Specialization is good, but the old-school “general” missionary is also badly needed today.

Once among the Quichuas, Mrs. Woodward kept plugging away despite the difficulties. Even when her husband died during that first furlough, even when religious fanatics threatened to burn down her house, and even when the first few converts backslid into the drinking feasts, she kept pressing on. She needed to get that translation done.

She firmly believed that any Quichuas who did not accept Christ as Savior were going to hell. And she wanted to save them from that eternal punishment. In short, Mrs. Woodward knew why she was in Ecuador, and she believed God had called her there. Oh, for such a sense of God's calling and for the bravery and perseverance to be true to His calling today!

Finally, Mrs. Woodward exemplified a life of obedience. Oh, how she longed for the birth of the Quichua church! She wanted it so badly, “she could almost taste it,” as the saying goes.

But for Julia Woodward, the real issue was obedience. She would do her part, but God would have to bring the results. “He has not brought us thus far, those who trust in His name, to bring us to shame,” was one of her favorite sayings. “When the work gets more difficult, pray more,” was another.

This story does have a happy ending. God did a mighty work among the Quichuas in the 1960s and 70s. Today there are between 30,000 and 50,000 baptized Quichua converts in Ecuador's Chimborazo Province. An entire culture has been transformed.

A final lesson

But here is the final lesson from Julia Woodward. This growth occurred *after* her death in 1960. We are reminded that God's time is not necessarily our time. We may never see the results of our witness and labors here on this earth.

Yet it will be satisfaction enough to hear God welcome us into heaven as “good and faithful servants.” One day that “harvest” will come. When it does, we, like Mrs. Woodward and a host of other believers, will be among that special group described in Hebrews 11:13 (NIV) — *They did not receive the things promised; they only saw them and welcomed them from a distance.* [†]

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An Expression of Thanks:

Dear Brethren Far and Wide,

Marjorie, Adam, Allyson, and I would like to express our deepest gratitude to the Brethren everywhere. We are just overwhelmed with the expressions of concern from so many of you — the phone calls, unexpected visits from many miles away, cards, words of encouragement, offers of help — have helped us to believe all the more deeply in the reality of the love of the Brethren and the importance of the Body of Christ. We need one another. Your many kinds of support are deeply appreciated.

I am making progress and almost feel normal again. Several weeks of recuperation are ahead, but I am on the way.

Your help of so many kinds is a big part of the healing process. The Brethren are wonderful people and we love you very much.

In Christ's love,
Keith Bennett

(Editor's note: Rev. Bennett underwent open heart [bypass] surgery in July and gallbladder surgery during General Conference week. The above letter was dated August 24.)

Answers to Little Crusader Page:

- A. 1-c; 2-f; 3-d; 4-b; 5-a; 6-e.
B. "The word of the Lord stands forever."

Three Essentials of the Lordship of Christ



By Rev. William Kerner

GOD calls people for a reason. God called Abraham from the Tigris-Euphrates basin for a reason. God called the Brethren into being for a reason.

The first Brethren had no quarrel with the Reformed or Lutheran Church over divine grace. Their concern was the low level of life lived by those who called themselves Christian. The Brethren held that Jesus was the Lord of all life, and His teachings were to be followed. They got this right out of the New Testament. Christ is referred to as "Lord" 634 times compared to 24 times as "Savior." The stress of the New Testament is that "Jesus is Lord." This was the first confession of faith (1 Cor. 12:3). All our Brethren distinctives arise from this basic concept of Christ.

Three essentials of the Lordship of Christ were held dear, and they are found in the last three verses of the Gospel of Matthew (Matt. 28:18-20). These three verses hang together like links of a chain — each interacting with the others.

The First Link

The first link: If Christ is Lord, we must submit to His authority. "Then Jesus came to them and said,

Rev. Kerner is Supervisor of Home Missions for the Missionary Board of the Brethren Church.

This article is a written version of a message Rev. Kerner delivered at General Conference. This message was the first of six by Brethren elders on topics of special significance to Brethren. The remaining five messages will appear in coming issues of the EVANGELIST.

'All authority in heaven and on earth has been given to me' (Matt. 28:18).* "Lord" became the normal way of describing Jesus after His resurrection (Eph. 1:17-23). His Lordship is based on His obedience in death and victory (Phil. 2:9-11). We see that Christ has absolute authority over all creation and people.

Authority means freedom of choice, right to act, or to dispose of one's property as one wishes. Christ is saying that everything is His. He owns all our possessions. We don't own anything. All is on loan from Christ. This includes all our time and our abilities. All are to be used for His honor and glory.

Many, like Ananias and Sapphira, pretend and keep back part of their allegiance. They did it with money, but it can be done in many ways. We must remember that Christ demands total submission to His Lordship.

Lord Nelson defeated the French fleet. When the French admiral approached Nelson to surrender with his sword dangling from his side and his hand outstretched, Nelson said, "Your sword first, sir." Total submission is demanded.

G. Raymond Carlson (of the Assemblies of God), writing on "Spiritual Life" relates, "As each new day dawns, I place self under the Lordship and shepherding care of the Lord Jesus Christ. When I choose His Lordship, I choose against myself. It becomes a matter of His will rather than mine. All think they are master of their own

*Quotations from the Bible are taken from the New International Version.

lives until they come face to face with the One who is absolute Lord. When we accept Christ as our Savior, we are called upon to affirm Him as Lord."

Peter put them both together on the day of Pentecost: "God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36). We dare not separate them. Edmond Clowney says, "The gospels all center on Jesus Christ. He is the Lord, the king; God's salvation is found in Him. He is the Lord whom we meet in the gospels. The very Lord of glory. We cannot negotiate with Him; we cannot admit Him to our lives on our own terms." Only Christ the Lord has the authority to open the seven-sealed scroll revealing the destiny of the world (Rev. 5:1-13). John Stott reminds us, "The Lordship of Christ means bringing all our thinking and living under His authority."

The Second Link

The second link: If Christ is Lord, we must make disciples. Because Christ has all authority, He said, "Therefore go and make disciples of all nations . . ." (Matt. 28:19). A disciple is one who follows another. Making disciples for Christ is not an option. We don't set our own priorities; we have been given a command: "Make disciples!"

The gospel is the "Good News" that Christ's kingdom is at hand. It is the gospel of the kingdom that is to be proclaimed in all the world. We are in the world to bear witness to the grace of God in Christ. If not, God would have taken us home

"If Christ is Lord, we must submit totally to His authority, we must make disciples of all we meet, and we must obey His teachings. These three essentials, if put into practice, will revitalize our church."

when we became believers (I Pet. 2:9). We can't escape this; "... that you may declare the praises of him who called you out of darkness into his wonderful light."

The early Christians, whoever they were, wherever they went, told others about their new Lord. "Jesus is Lord!" was their cry. Edward Gibbon, writer of the six-volume work, *The Decline and Fall of the Roman Empire*, and certainly no friend of Christianity, stated that the gospel had reached the shore of India by A.D. 49 and the borders of China by A.D. 61.

Tertullian, African bishop writing about A.D. 200, declared to his contemporaries, "We are but yesterday, and we have filled every place among you — cities, islands, fortresses, towns, marketplaces, camps, palace, Senate, forums — we have left nothing to you but the temples of your gods." How did they do it? They told of the grace of God and how it had changed their lives.

Most admit the importance of making disciples, but tend to leave it to those who seem gifted. This lack of will to make disciples is brought about, in part, when the church neglects New Testament teachings. We are weak in making disciples because of neglect or uncertainty in two areas:

"The Brethren held that Jesus was the Lord of all life, and His teachings were to be followed. They got this right out of the New Testament."

1. *We need a clear concept of conversion.* My brother and I once owned a convertible car. You could lower the top and windows and enjoy it like a roadster. Or you could raise the top and windows and enjoy a closed car. You could change from one to the other. Conversion means "to change."

The Lausanne Committee for

World Evangelization defines the radical nature of conversion this way, "The fundamental meaning of conversion is a change of allegiances. Other gods ruled over us, but now Jesus Christ is Lord. At conversion certain qualifications are required: a renunciation of the old life and the intention to walk in newness of life under the control of a new master. His authority over us is total. New converts, therefore, must reappraise every aspect of their lives — these in particular: First, **WORLD VIEW**. This strikes at the heart of our culture. Once Christ is Lord, everything starts to shift (II Cor. 5:15-17). Next **BEHAVIOR** challenges our entire ethical and moral standards (II Cor. 10:5). Then **RELATIONSHIPS**. Conversion involves a transfer from one community to another. Paul told the church at Colossae, 'He has rescued us from the dominion of darkness and brought us into the kingdom of the Son He loves' (Col. 1:13)."

Conversion is a turning to God, which continues as all areas of life are brought, in increasingly radical ways, under the Lordship of Christ. Conversion involves the Christian's complete transformation and total renewal in mind and character according to the likeness of Christ.

We must teach just what conversion is and the changes that must take place in the life of the new believer.

2. *Restore the concept of lostness.* Our problem is that we don't really believe that anyone is lost. We have lost sight of the everlasting punishment for the wicked that the New Testament speaks about. We have come to believe that life is just a series of gray, and that there are no absolutes, such as heaven or hell.

John Braun, writing in *What Ever Happened to Hell*, states, "A decaying society and moral filth are not the most tragic part — men and women are going to hell and that is the most serious consequence of grayness." We need to realize anew the firm grip of evil on the human

race. As believers, we know that there is a judge coming, Christ the Lord, "For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead" (Acts 17:31).

"Conversion is a turning to God, which continues as all areas of life are brought, in increasingly radical ways, under the Lordship of Christ."

We who know Christ can either usher people into God's kingdom or consign them forever to Satan's kingdom. We simply make disciples. We must contact the lost and lead them to Christ.

Henry Holsinger said, "Use every possible means for the conversion of souls at all times and under every circumstance." Robert H. Glover (China Inland Mission) put it this way, "The gospel is good news, but news can be news only to those who have not already heard it, and news can be 'good' news only to those who hear it in time to benefit."

The Third Link

The third link of essentials of Lordship: **If Christ is Lord, we must obey His teachings.** "... and teaching them to obey everything I have commanded you" (Matt. 28:20).

In his new book, *The Gospel According to Jesus*, subtitled "What Does Jesus Mean When He Says Follow Me?" John McArthur states, "The invitation Jesus gave to those He met, while loving and kind, was never easy to accept. The rich young ruler, the fishermen who became disciples, and the tax collector all faced hard choices. Today we hear a different kind of gospel — one that requires only that sinners offer the barest intellectual or emotional assent to Christ and then assures them of eternal security. It is spawning false belief that one can be a

Christian without being a follower of the Lord Jesus Christ." This book would make an excellent study for our pastors.

Jesus Himself asked, "Why do you call me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46). And in the Sermon on the Mount He goes into more detail. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven" (Matt. 7:21).

Jesus is saying that no matter what one's spiritual accomplishments may be, no matter how desirable they may be, and no matter that the name of the Lord is constantly on one's lips, we must face the fact that the kingdom is made up only of those who obey the teachings of Christ. The Brethren have always believed this and put stress on *doing* the teachings of Jesus.

For Alexander Mack, knowledge of faith was not adequate. Faith for him was a trusting willingness to live in obedience to the pattern set by Christ. Henry Holsinger, writing in *The Progressive Christian* in 1880, said, "The gospel of Christ is our only and all-sufficient rule of faith and practice."

At the first convention of the Progressive Brethren, in June 1882, they wrote in their Declaration of Principles, "We hold that in religion the Gospel of Christ, and the Gospel alone, is a sufficient rule of faith and practice."

Claud Studebaker, moderator of the General Conference in 1940, gave us encouragement. "I am quite convinced the future growth and usefulness of our church lies in faithfully preaching *our message* rather than trying to compromise our historic faith with some popular interpretation."

If Christ is Lord, we must submit totally to His authority, we must make disciples of all we meet, and we must obey His teachings. These three essentials, if put into practice, will revitalize our church.

We must proclaim "Jesus is Lord." We must preach it. We must teach it. We must do it. [†]



Tim, Jan, Lisa, and Stephen shortly after their arrival in Colombia. The sign to their right is the one the Logans and the Villa Del Rio congregation greeted them with at the airport when they arrived in Bogotá.

HAVING just completed two months in Colombia, we feel it is time to share our first impressions with you. When we arrived in Bogotá on the evening of June 7, we were warmly greeted by the Logan family and the members of the Villa Del Rio congregation. They all met us at the airport, complete with roses and a banner welcoming us to Colombia.

We feel quite at home here, and we are glad that the children have adjusted so well to the move. While still in Sarasota, Lisa, who just turned four, attended church services at La Iglesia Hispana de los Hermanos (Sarasota's Hispanic congregation), so she was used to playing with Spanish-speaking friends. Stephen, at age one, is too young to really know what's going on, and stays busy exploring his new world.

The Logans have been gracious enough to share their spacious home with us during these last two months, as they did with Dave and Diane Kerner last year. But Lord willing, by the time you read this we will be living in the Villa Del Rio neighborhood, in a house that the church recently purchased, where church meetings will be held in the ample garage. The members of the

Villa Del Rio Church continue to make us feel both welcome and wanted, and we are encouraged by the bond of friendship that is being established between our family and these people.

One of our summer highlights here in Colombia was a family camp held the first week of July in Rionegro (near Medellín). About 60 Colombians from the churches in both Medellín and Bogotá attended this event. Ray and Marilyn Aspinall came up from Argentina to help with this camp and to meet with the Logans, Kerners, and us in Medellín.

The theme for the camp was "The Christian's Role in the Church." Ray taught the adults and a class for men; Marilyn instructed the women; Tim played guitar and taught the youth; Jan held classes for the children; and Mark Logan served as camp director. Camp was especially meaningful for two of the Villa Del Rio youth. One accepted Christ as his personal Savior, and the other — a young lady — was baptized in a nearby river.

While Logans have been in the U.S. (during August), we have been assuming the duties at the Villa Del Rio Church and at the SERVICOM office. On Sunday mornings, Tim leads worship using a guitar, then Jan teaches the children while Tim leads a class for the adults and

Mr. and Mrs. Solomon are Brethren missionaries serving their first term in Colombia, South America.

First Impressions of Colombia

By Tim and Jan Solomon

youth. Tim has also been speaking on Sunday evenings. On Wednesdays we meet for Bible studies with the men and women respectively. Thursday evening we all join together for prayer meetings, and on Saturday afternoons the youth meet for worship, Bible study, and fellowship.

Our other time during the week is spent with SERVICOM, which is the audio/visual branch of The Brethren Church in Colombia, with offices in both Bogotá and Medellín. Our services include the rental of 16 mm Christian films, video tapes, and audio equipment. Some of our films have even been shown on Colombian television.

Many people in Colombia seem to be experiencing a real awakening to



Above, Lisa (l.) with her new Colombian friend, Angela, just two days after the Solomons' arrival in Medellín. At right, Stephen all dressed up for his first Sunday in Colombia.



the gospel. We have received positive reactions to our ministry from

everyone so far, including cab drivers, store owners, and neighbors.

The fact that we have already received more than 180 letters from Brethren in the U.S. reminds us of your love and support. Please continue to pray for both the numerical and spiritual growth of the church in Colombia.

This report would not be complete without us expressing our sincere gratitude to you, our partners in the faith. We would like to thank you for your prayers, your financial support, your hospitality, and your love. In the words of the Apostle Paul: "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now . . ." (Phil. 1:3-5, NIV).

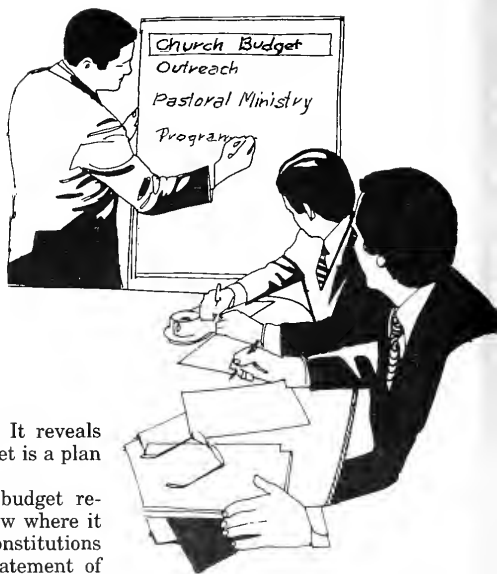
[†]



Missionary Ray Aspinall baptizes Claudia Rodriguez at Camp Rionegro.

How to Develop a Church Budget

By Reilly R. Smith



DURING my second year of seminary, my wife Cindy and I decided that we were tired of running out of paycheck before the end of the pay period. We were not making a great deal of money, but it seemed that we should have been doing better than we were. So one afternoon we sat down together, asked the Lord for wisdom, assessed our income and outgo, and developed our very first budget — after 10 years of marriage.

Two things resulted from that session: (1) We have not had an argument about money since that day. (2) We have always been able to pay our bills and obligations on time without worrying about where the money was going to come from. We have made some difficult choices and some mistakes since that day, but God has helped us to see how we could live well even though our income was modest.

I have met many couples, both in and out of The Brethren Church, who would benefit greatly from developing a family budget. I also know that many of our Brethren churches would find that a "family budget" would help them do better, too. I pray that this article will help churches that need help to get started.

A plan for ministry

A church budget reflects congregational commitment to ministry. It takes into account income, expenses,

programs, and outreach. It reveals priorities. A church budget is a plan for ministry.

Developing a church budget requires that a church know where it is going. Most church constitutions include some kind of statement of purpose that provides a general direction for the congregation. The more specifically a congregation's purpose is stated, the more useful the statement of purpose can be. Every program of the church should be tied directly to the church's purpose. Much poor congregational stewardship is due to spending time and money on irrelevant activity. Focusing attention, effort, and money on programs and activities that fulfill the statement of purpose improves stewardship.

A budget committee

Developing a church budget also requires that a church honestly and accurately assess income and expenditures. I recommend that congregations appoint a budget committee to carefully examine the financial statements of the past three years and the first nine months of the current year.

Committee members should organize the expenditures into categories. Most congregations should be able to use a simple system of organization. On the following pages is my version of a system adapted by Rev. Bill Kerner from *Accounting Methods for the Small Church* by Manfred Holck.* It includes five main categories:

1. Outreach (Denominational Ministry)
2. Pastoral Ministry
3. Programming (Local Ministry)
4. Operations and Maintenance
5. Debt Retirement/Building Fund

All expenditures must be listed under one of the categories. The illustrations will show how I do this using line item budget categories.

Then committee members should look for income patterns (high and low peaks during the year), growth in giving, areas of financial strength and weakness, and broadness of the financial base (how many family units contribute significantly). It should also look for expenditure patterns (high and low utility bills, seasonal programs, etc.), spending in accordance with the purpose of the church, fixed versus discretionary spending, and ways to maximize the use of money for God's work.

The next step in developing a church budget is to project the income and expenses for the last three months of the current year, based on the growth or decline of income and expenses over the four-year period. The result is a well-estimated financial statement for the current year. It is also an accurate status quo "budget" for the current year. Based on this "budget" for the current year, it is possible to project a status

Rev. Smith, pastor of the Mulvane, Kansas, Brethren Church, is chairman of the General Conference Stewardship Committee.

*Holck, Manfred, Jr.: *Accounting Methods for the Small Church*. Minneapolis: Augsburg Publishing House, 1961.

quo "budget" for the coming year based on the growth of income and expenses over the last four years, with allowances for inflation and yearly increases for staff salaries.

This is as far as many congregations ever get with their budgets, but it is not adequate. It will not help get congregational spending in line with congregational purpose.

"Focusing attention, effort, and money on programs and activities that fulfill [a church's] statement of purpose improves stewardship."

The next step is to examine the overall "budget" in light of the purpose of the congregation. Ask questions like these: What priority have we placed on ministry? How much money is available for outreach/missions? Does this budget reflect a commitment to the Great Commission? Where can we save money in order to maximize its use for kingdom purposes? The answers to these

Illustration 1: Spending Worksheet

A format for determining "status quo" budgets for the current and coming year.

	Last Year ¹	Actual 9 mns. ²	Proj. 12 mns. ³	Proj. Need ⁴
100 Outreach:				
101 National giving	000.00	000.00	000.00	000.00
102 District giving	000.00	000.00	000.00	000.00
103 Missions giving	000.00	000.00	000.00	000.00
200 Pastoral Ministry:				
201 Salary	000.00	000.00	000.00	000.00
202 Housing	000.00	000.00	000.00	000.00
203 Benefits	000.00	000.00	000.00	000.00
204 Expenses	000.00	000.00	000.00	000.00
300 Programming:				
301 Christian Education	000.00	000.00	000.00	000.00
302 Worship	000.00	000.00	000.00	000.00
303 Stewardship	000.00	000.00	000.00	000.00
304 Evangelism	000.00	000.00	000.00	000.00
400 Operations & Maintenance:				
401 Staff salaries	000.00	000.00	000.00	000.00
402 Supplies	000.00	000.00	000.00	000.00
403 Utilities	000.00	000.00	000.00	000.00
404 Insurance	000.00	000.00	000.00	000.00
405 Groundskeeping	000.00	000.00	000.00	000.00
406 Miscellaneous	000.00	000.00	000.00	000.00
500 Debt Retirement/Building Fund:				
501 Church building	000.00	000.00	000.00	000.00
502 Parsonage	000.00	000.00	000.00	000.00
503 Properties	000.00	000.00	000.00	000.00
Total Projected Need				000.00

¹Last year's actual total amounts spent.

²Actual amounts spent during the first nine months of the current year.

³Projected spending for the full current year based on expenditures for the first nine months.

⁴Projected expenses for the coming year.

Illustration 2: Sample Budget Planning Worksheet

A format useful for developing a line-item budget for each budget category.

	Proj. Need	Ideal Budget	Prop. Budget
100 Outreach:			
101 National giving	000.00	000.00	000.00
1. Benevolent Bd.	000.00	000.00	000.00
2. B.C.E.	000.00	000.00	000.00
3. Publishing Co.	000.00	000.00	000.00
4. World Relief	000.00	000.00	000.00
5. A.T.S.	000.00	000.00	000.00
6. Ashland College	000.00	000.00	000.00
7. Min. Student Aid	000.00	000.00	000.00
8. The Brethren Church	000.00	000.00	000.00
a. Apportionment			
b. Delegate Fees			
102 District giving	000.00	000.00	000.00
1. Apportionments	000.00	000.00	000.00
2. Missions	000.00	000.00	000.00
103 Missions giving	000.00	000.00	000.00
1. Foreign Missions	000.00	000.00	000.00
2. Home Missions	000.00	000.00	000.00
3. Special Missions	000.00	000.00	000.00
4. Local Projects	000.00	000.00	000.00
Total Proposed Outreach			000.00
200 Pastoral Ministry: (Analysis*)			
300 Programming: (Analysis)			
400 Operations & Maintenance: (Analysis)			
500 Debt Retirement/Building Fund: (Analysis)			
Total Budget			000.00

*This and each of the following expenditure categories would be broken down into various subcategories, as was done with the one above.

and other questions you might devise will determine what general adjustments can be made to make the status quo budget become a functional budget that guides the congregation's stewardship in accordance with its purpose.

Having determined what general adjustments can be made, the budget committee needs to solicit input from every spending unit in the congregation (SS, BYC, WMS, NLO, various committees, the pastor, secretary, trustees, janitor, etc.). [Note: If the auxiliaries in your church maintain separate treasuries, then only include those units which actually use the congregation's funds.] Each group or individual should give a detailed report of estimated needs for the coming year including both the items needed and their cost.

Now the budget committee possesses three great pictures of the coming financial year: (1) the status quo — what will happen if we conduct business as usual; (2) the adjusted plan; and (3) the dream budget — which reflects the com-

(continued on page 11)

Jesus Is Lord

"... that in everything He might have the supremacy" (Col. 1:18).

By Moderator Kenneth L. Sullivan

AS MODERATOR for the 1988-1989 Conference year, I would like us to think about our theme, "Jesus Is Lord." I will be writing articles for the *EVANGELIST* which develop this theme and which, I trust, will focus our thinking and faithfulness during the coming months.

I want to thank Dale Stoffer for his leadership and inspiration during the past year. We all owe him a debt of gratitude for giving shape to the direction of our denomination for the next decade. I ask for your prayers as I begin my ministry as moderator and trust that we can build upon Dale's work as we seek God's direction for the future of The Brethren Church.

Last year's theme made clear "that Christ's identity determines ours. Who He is dictates who we are and who we should be." We seek to build upon this idea by recognizing that "the source, the center, the focus of our lives must be Jesus Christ." Jesus is Lord!

The importance of words

Words are such small things. They flow out of our mouths at such speed that we give them little thought. We tend to be more motivated by our feelings. Today's culture is geared

Moderator Sullivan is pastor of the Trinity Brethren Church of North Canton, Ohio.

toward satisfying the physical senses instead of the mind.

But words carry the content of our thoughts and convictions revealing



Moderator Kenneth Sullivan (left) with outgoing Moderator Dale Stoffer at the conclusion of the 1988 General Conference in August.

our true beliefs and declaring the focus of our creed. They are the framework within which we think critically concerning the articles of our religion. They are the blocks upon which our doctrines rise or fall. They expose before all the depth or the shallowness of our faith.

Three words: "Jesus is Lord." Innocent enough, but the battle is waged at this precise point. As Christians we often fail to appreciate their impact. Christ is King and He demands supremacy in all

things. Before Him all knees must bend and all tongues confess that "Jesus is Lord." His reign extends to all of life, touching even the smallest aspect of it. Jesus is the standard by which everyone is measured. To Him both individuals and governments must eventually submit. Before Him all of us are found woefully inadequate.

The nations rage against this standard. Understanding the implications, they know that either Christ is King of all, or He is King of nothing. There is no neutral ground on this point. Harry Blamires, in *The Christian Mind*, wrote "that here is something which is either authoritative and binding or false; deserving of submission or of total neglect. Reason allows no place for a casual, one-man-to-another approach to God and His demands. It is either the bowed head or the turned back."

Words that cost

Jesus is Lord! Men and women have died for these three words. To confess "Jesus is Lord" carries with it a cost. On a cool February 23rd in the year A.D. 155 an elderly Christian positioned himself at the point of battle. Betrayed by a fellow Christian, Polycarp, Bishop of Smyrna, was arrested and brought before the proconsul. The battle raged around who is "lord." Roman law required citizens to declare Caesar as lord and to sacrifice to him.

"What is wrong with saying 'Lord' and 'Caesar' and sacrificing, and the rest of it, and thereby saving your life?" he was asked. The proconsul wanted to persuade him to deny his faith, urging him, "Consider your great age . . . Swear by the genius of Caesar; change your mind. Say, 'Away with the atheists.'"

Polycarp, however, looked with a serious expression upon the whole mob assembled in the arena. He waved his hand over them, sighed deeply, looked up to heaven, and said, "Away with the atheists."

But the proconsul pressed him further and said to him, "Swear and I will release you! Curse Christ!"

Polycarp answered, "Eighty-six years have I served Him, and He has never done me any harm. How could I blaspheme my King and Savior?"

The mob yelled with uncontrolled

anger at the top of their voices, "He is the teacher of Asia! The father of the Christians! The destroyer of our gods! He has persuaded many not to sacrifice and not to worship. Burn him at the stake."

No compromise

Jesus is Lord! Why such a sacrifice over three words? Words are everything. They are not small things. They are the tools with which we establish the boundaries of Christian truth. Only one is Lord and that Lord is Jesus. He is the destroyer of gods and the one who sets men free from their enslavement. There can be no compromise, no giving ground, no neutrality. Governments and authorities are appointed by God, but they are not Lord. Every inch of compromise is in reality capitulation to false gods.

We do not face the danger of persecution and the sacrifice of our lives for words. The battle we face is more subtle. There is no clearly declared enemy. Instead, our convictions are eroded as truth is reduced to popular statistical opinion.

Jesus is not Lord because of democratic vote. Jesus is not Lord by popular acclaim. Jesus is not Lord because of prevailing opinion. He is Lord because "by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. . . . so that in everything he might have the supremacy" (Col. 1:16-18, NIV).

Every Christian belief, every act of obedience, every ministry of the church begins from this premise: "Jesus Is Lord." [†]

Developing a Church Budget

(continued from page 9)

bined dreams of the church departments.

The final task of the budget committee is to combine these three financial pictures into one composite budget that reflects the purpose of the church. The budget should guide the congregation into the coming year with ministry as the top priority. It should require some steps of faith to reach the new goals, but not unrealistic leaps in the dark.

The budget should then be submitted to the official board for review. Suggestions from the official board should be incorporated into the budget. The official board then recommends the budget to the congregation for adoption.

When presenting the budget to the congregation, the budget committee chairperson should emphasize that it is a tool to help the church improve both its stewardship and ministry. The chairperson should also emphasize that the budget is not set in concrete, but can be adjusted as necessary to better reflect the purposes of the church or to accommodate changing financial conditions.

Each quarter the official board should then do a budget check-up to see how well the church is doing financially in its commitment to ministry. Adjustments can be suggested, or means determined to

Illustration 3: Church Budget

Sample format for presenting the budget to the congregation.

100 Outreach:

101 National giving	000.00	
102 District giving	000.00	
103 Missions giving	000.00	000.00

200 Pastoral Ministry:

201 Salary	000.00	
202 Housing	000.00	
203 Benefits	000.00	
204 Expenses	000.00	000.00

300 Programming:

301 Christian Ed.	000.00	
302 Worship	000.00	
303 Stewardship	000.00	
304 Evangelism	000.00	000.00

400 Operations & Maintenance:

401 Staff salaries	000.00	
402 Supplies	000.00	
403 Utilities	000.00	
404 Insurance	000.00	
405 Groundskeeping	000.00	
406 Miscellaneous	000.00	000.00

500 Debt Retirement/Building Fund:

501 Church building	000.00	
502 Parsonage	000.00	
503 Properties	000.00	000.00

Total Budget 000.00

challenge the congregation to become more involved in making the budget work.

Each year, the process is repeated with increasing success, larger steps of faith, and growing ministry in the community and denomination. [†]

"The budget should guide the congregation into the coming year with ministry as the top priority. It should require some steps of faith to reach the new goals, but not unrealistic leaps in the dark."



Pontius' Puddle





Strategic Planning Toward the Year 2000

A New Renaissance in Education

By Dr. Joseph R. Shultz
President, Ashland College

EDUCATION today is entering a new renaissance period. Social and technical forces at work in America have brought fundamental changes to higher education. National studies have focused public attention on education. Probably the most publicized call for educational reform in recent years was the 1983 report by the National Commission on Excellence in Education entitled, "A Nation at Risk; The Imperative for Educational Reform." Two studies published independently in late 1985 in *The Chronicle of Higher Education* and *Change* magazine reported low morale, minimal competencies in basic subjects, and low test scores.

This renaissance in American education, however defined or described, is a great opportunity. Institutions of higher learning across the country are taking steps to make themselves better. Ashland College is in an excellent position to lead the renaissance. To that end, it is our challenge to create an agenda for strategic planning.

During 1987/88, self-studies were conducted for the North Central Association of Colleges and Schools, the Ohio Department of Education, and the Ohio Board of Regents. All were concluded with complimentary approvals. We are entering a time of creative thinking and conceptual planning. Ashland College, with its academic organization, resources, and institutional strengths, can now be guided by its own agenda.



Dr. Shultz enjoys a few lighthearted moments with two Ashland College students along the Avenue of Eagles, a beautifully landscaped walkway that runs through the middle of the AC campus.

Successful strategic planning and productive goals are related to legacy and historic principles. The early fathers of the college, beginning in the twelfth century, were committed to liberal arts education. The historic issues of education and values — intellectual standards, personal contact, and social responsibility — raised within the context of undergraduate education are equally relevant to graduate education and to education for the professions. All education should lead to the exercise of leadership, and accordingly, carries added obligations for responsible, moral behavior. Ethical concerns for the practice of business, journalism, public service,

teaching, and liberal arts research are raised from a variety of perspectives.

I. Renaissance in Liberal Arts Education

The first agenda item for the future is the same as the first agenda item was in the past — liberal arts education.

a. The first principle, a disciplined mind, frees one from fallacious argumentation and inaccurate judgments based upon flawed reasoning, and it creates clear, concise reasoning.

b. The second principle involves morals, ethics, and religion so that one can state what ought to become and what ought not to be.

c. The broad experience allows one to understand the problems of other people, nations, and cultures.

A liberal arts education at Ashland College is preparing a student for lifelong learning within professions and careers, rather than just an education to get a job. The goal of education is to help students to possess an integrated world view and understand global economy.

II. Renaissance in Shaping Students' Character

The attitudes of America have changed. Revelations about the conduct of persons on Wall Street (Ivan Bosky), the religious world (Jim Bakker and Swaggart), the political world (the Senate Ethics Committee), and many more have prompted fresh concern over the standards of behavior exhibited by leaders in society. As America, and perhaps other parts of the world, has become worried about the national ethical standards, universities are bound to come under examination. Almost every public servant — business executive, attorney, physician, indeed, virtually all leaders in every walk of life — who enters our colleges and professional schools remains there for critical formative years.

Harvard President Derek Bok's report to his "Overseers" and his commencement address centered on the responsibility of universities in seeking to develop character in the lives of the students. He states, "It has only been in the twentieth century when educators have not sought to build the character of their students."

The twentieth century attitude and curriculum remained much the same until the 1960s. The schools of medicine, however, have now led the way in teaching ethics even though its academic disciplines and scientific ethos were farthest removed of all the professional schools from moral philosophy. Ethical problems simply became too pressing to ignore any more. The questions of abortion were quickly joined by many other controversies such as euthanasia, test-tube babies, medical experiments on human beings, etc.



The Ashland College quadrangle as seen from the Avenue of Eagles.

Because of the questions in the technical, medical, and business worlds, the number of ethical courses in professional schools and universities nationwide has risen by about 10,000.

The renaissance in moral philosophy and ethics is forcing higher education to teach the student how to reason through confusing dilemmas and conflicting arguments that abound in an era when society's consensus on issues of value has disintegrated under the weight of cultural diversity, self-serving rationalization, technological change, and other complexities of modern life.

Neither the classics nor history have yielded a sufficiently compel-

ling normative vision for ethical behavior. Humanistic disciplines have become too preoccupied with other concerns to give close attention to ethical questions, and most professors do not feel competent to teach such material. By studying problems that commonly arise in personal and professional life, students will more likely perceive moral dilemmas they would otherwise ignore.

The technical, ecological, and global problems of the world bring to higher education the uncompromising demand to deal with the moral and ethical issues of our century — a renaissance born out of the problems and challenges of our time. [†]

AC Enrollment at All-Time High

Ashland College surpassed the 4,000-student mark for the first time ever this fall with 4,072 students enrolled in the college's on-campus and off-campus programs for 1988-89. The previous high enrollment was 3,998, set last year.

The daytime enrollment of 1,615 (1,505 full-time, 110 part-time) is also up from last year (1,558), and is the largest daytime enrollment since the 1977-78 academic year. This year's class of freshmen and transfer students numbers 553,

four more than last year. Enrollment at Ashland Theological Seminary also increased this year to 441, up from last year's 423.

The increased enrollment reflects AC's long-term strategy of serving not only traditional students, but also people in professions and careers who are seeking lifelong, continuing education, according to AC president Dr. Joseph R. Shultz. Dr. Shultz also noted that the college's on-going campus beautification project has been a contributing factor in recruiting new students.



The Many Ways of Giving

By James D. Harvey

THE FUTURE of education relies on those who believe that it is important to provide a legacy for our succeeding generations.

Webster's *New World Dictionary* defines a legacy as the money or property left to one by a will or bequest. But in order to fully comprehend the meaning of legacy, one must appreciate the myriad of reasons that motivate individuals to make a bequest.

All who have attended college know what an important adventure it is — a time of meeting new challenges, facing various tests, exploring new ideas, and making new acquaintances. Many of us remember that special professor or that exemplary adviser who by his or her caring attitude or personal advice motivated us to learn. How we enjoy getting together with colleagues and reminiscing about these special people who touched our lives in so many different ways! The college experience was the gateway that opened the way and led us with renewed enthusiasm to our life work.

The annual statistics for 1987 as reported in *Giving U.S.A.* indicate that more than four-fifths of the \$93.68 billion donated to charity last year came from individuals. Estate bequests made up the largest share of the remainder at \$6.4 billion. Religious institutions received the largest share of these gifts (40 percent), with education

ranking third behind health and health care institutions.

Ashland College is involved in a continual fund-raising effort — asking for contributions for the annual fund drive, the capital campaign and AC 1000, as well as for special projects.

Some of the most effective ways a person can give to AC are through a will, an annuity, a trust, or life insurance. For people who can't afford to give during their lifetime because of financial limitations, making a bequest to the college through a will is an ideal solution. It's also a way for those who want to perpetuate the ideals of Ashland College to show their support for the school without sacrificing their accustomed way of life.

Many times those of us who work in fund-raising are pleasantly surprised when we receive a telephone call from an attorney or a family member informing us that an alumnus or friend of the college has provided or is providing for the college in his or her estate plans.

Gifts to Ashland College through wills and bequests totaled \$177,555 during the 1987-88 fiscal year, and \$5,335 has been received through August of the current year. During this period the college received wills and bequests from the estates of Alta Rachow, Beulah Sliger, D.A. Hindman, Edna Wilkin, Eunice Dean, James Hoffman, Lois Brown, Lulu Poffenberger, Albert Burger, Rhea Moherman, Walter Leslie Brandenburg, Eva Ann Gaw, and Golda Broadwater.

In order to honor these people, the college has established The Founders Society, recognizing

those who have made a commitment to the present and future life and growth of the college by including it in their estate plans.

The Founders Society joins AC's other prestige giving clubs — Century, AC'cent, President's, and the Glenn L. Clayton Society.

Providing for Ashland's future in any amount may include any of these financial instruments:

1. bequest by will
2. charitable gift annuity
3. charitable remainder trust
4. pooled income fund
5. real estate
6. beneficiary of insurance policies
7. beneficiary of bank accounts, stocks, and securities
8. investment endowment

We honor the charter members of The Founders Society for their foresight and their confidence in Ashland College. They have received personal satisfaction and fulfillment from designating their gifts via thoughtful estate planning. They remembered Ashland College.

There are tax and other advantages to planned gifts. Our development staff welcomes the opportunity to work with you and your financial advisers in planning the gift that best meets your needs and provides a legacy for the college.

During the past several years, Ashland College has been fortunate to receive a number of bequests that have created scholarships for those attending Ashland College. Such scholarships can mean the difference between a

Mr. Harvey is vice president for institutional advancement at Ashland College.

prospective student attending or not attending college. It's a fact that many students attending Ashland College today would not be able to afford this schooling if it were not for an endowed scholarship.

One example of a scholarship fund is the Velma Wimmer Carl Endowed Scholarship, which was established by Mrs. Carl's husband, Paul, in her honor to perpetuate her interest in the teaching profession. An award is made annually to a young woman who is a full-time student entering her

junior year and majoring in elementary education.

Another is the Dr. J. Ray and Christine W. Klingensmith Endowed Scholarship in Religion and Elementary Education, which was established through a contribution by the East Homer United Church of Christ and through gifts by the Klingensmith family and friends. The income from these gifts is awarded annually to two full-time upperclass students.

It is gratifying to report that the Ashland College Partnership in Excellence Capital Campaign has

achieved pledges totaling more than \$10.8 million or 77 percent of the \$14-million goal as of September 1988. This fund-raising drive, which is the most ambitious in the college's history, is now in the fourth year of the five-year campaign.

A total of \$7 million of the goal is designated for endowment, which reflects the college's need to strengthen its financial base. In addition, \$6 million of the goal is designated for operations and \$1 million for campus improvements. [†]



Toward an Interdependent Tomorrow

By David P. Steiner

RECENTLY, at our annual fall convocation, I spoke on a statement that is one of my favorites — "Tomorrow is the hope for today." The focus of my comments was that no matter how desperate today may appear, there is a bright future just around the corner. The reiteration of such a thought is



Mr. Steiner is a junior at Ashland College and president of the AC student senate. He is the son of Rev. Paul Steiner, a 1963 graduate of AC and former Brethren pastor now serving in the Church of the Brethren.

vitaly necessary in view of this year's elections.

While we all may feel rather secure in our protected boxes, it is generally believed that impending doom is staring us in the face. We, as young men and women, are forced to place a great deal of precarious faith in the hands of those older and "wiser" than we are. The bridge between the generation that now leads us and the one that must do so in the future is somewhat shaky. The former grew up hardly knowing what a television is, whereas the latter can barely survive without the daily "soapduds."

In today's world, it is not enough to be an expert in one's own discipline. Though we as Americans enjoy isolating and protecting ourselves, George Washington's words of caution and the isolationist sentiments of the 1920's are no longer acceptable. Our world is no longer limited to our backyard or to our "sea to shining sea" borders. We have been forced into the world-arena of ideas and relationships. In order to coexist with those with whom we may not agree, we must first attempt to understand them. Realizing that the world is an interlocking puzzle, we as students must deal with the whole picture.

The liberal arts experience provides the only kind of education that prepares us for this task. An interrelational understanding of all major disciplines is the key to the comprehension of how success is merited in today's world. Political science, education, and business cannot be studied effectively without adequate communication skills and knowledge of other specific disciplines. Though we may not be able to attain the same degree of expertise in all disciplines as we achieve in our own area of study, we are nevertheless strengthened by our knowledge and understanding of these subjects.

While many schools strive to attain excellence in one field, Ashland College has grasped the vision of an interdependent tomorrow. An AC education is one that trains students for living, not just for a career. The problems we will encounter in the 1990s and beyond will require that we face them with the most diverse of educational backgrounds. We as AC students will be able to cope with these problems and to make the hope of tomorrow a reality. Let us hope that today's leaders strive to provide a tomorrow so that we may display our vision. [†]

Twenty Things You Can Do To Observe National Bible Week

November 20 to 27, 1988

Theme: *Read the Bible. The Way to Go.*

Any group or individual wishing to help increase Bible reading and study throughout America is welcome to initiate a Bible Week celebration in their community or region.

It is best to organize a local committee to do the planning and preparation. It should have a broad base from religious, civic, and youth clubs, business and labor groups, schools, colleges, libraries, bookstores, and others in the community where the Bible Week celebration will be held. Also, often an individual working alone has planned and conducted a successful celebration when organizing a committee wasn't possible. The Laymen's National Bible Association offers free nonsectarian materials to be distributed during Bible Week. The most effective program activities are those developed locally with the local creative talent and resources.

Here are twenty ideas for things to do to observe National Bible Week. How many more can you think of for your celebration?

In Your Community

1. Arrange for the free distribution of biblical materials that help the uninitiated discover the wonderful message contained in the Bible. This nonsectarian literature — most is free — can be secured in quantity from LNBA. This material can be given out on the street, in bookstores, in houses of worship — any public places.

2. Conduct an essay contest for adults which asks the entrants to write a personal view on the Bible's importance in our nation's heritage.

3. Conduct a poster contest for the youth of your community. Ask them to show what the Bible means to them, e.g., joy, understanding, inspiration. Select winners in a youth and a child's division. Send winning entries to LNBA *after you've displayed them during National Bible Week.*

4. Ask your Mayor and Governor to proclaim Bible Week in your city and state. Invite local leaders to attend the proclamation signings. Alert newspapers, radio, and TV of the signing as far ahead as you can. Ask the mayor's and governor's press offices to help arrange full media coverage. Have a photographer take pictures for distribution to the press.

In Your House of Worship

5. Ask all houses of worship to announce National Bible Week through newsletters, bulletin boards, and announcements during public worship.

6. Conduct an *interfaith* worship service bringing together people from

every congregation that uses the Bible in worship. Such a celebratory service can include Jews and Christians of all types.

7. Ask the clergy at each house of worship in your community to preach a sermon during a regular worship service in National Bible Week on the relevance of the Bible for meaningful personal living.

These are suggestions. Focus on what you can do and your ideas. To get started, request a free packet of all materials offered for use in leading a Bible Week observance in your community. Write to:

**The Laymen's National
Bible Association, Inc.
Department S
815 Second Avenue
New York, NY 10017-4503**

The packet is sent without obligation. It contains an order blank for use in requesting quantities of materials for free distribution in your community. (A small postage and handling fee is requested.)

8. Urge the education leaders or clergy of your city to lead Bible study groups in the places where people work — factories, stores, offices. Lay men and women can help organize such groups. Work with your friends to develop interfaith Bible study groups in your neighborhood.

9. Conduct a drama competition among all the Sunday and Sabbath schools in your community. Ask each school to enact one Bible story. Have each group present its playlet during

an event called "Bringing the Bible to Life in (name of your town)." Have a panel of judges who will select winners. Award prizes or ribbons to the winning schools.

10. Create a display of unique Bibles owned by residents of your community. The oldest, the largest, the smallest, one carried to America by an immigrant, foreign language editions, Bibles carried to war by veterans are just some of those that have great personal meaning. Such a display will give public witness to how fellow citizens value their Bibles. Put it in a store window, a shopping mall, a bookstore, a library, a bank lobby, or any place where many people pass by on a daily basis.

In Your Civic Club

11. Plan a program for your club, sorority, fraternity, lodge, or civic group in which the members tell how they were introduced to the Bible and by whom. Was it a parent, a grandparent, a teacher, a pastor? Where, how, by whom did your friends and associates come to know the Bible? Or, is it possible that some have yet to discover why knowing the Bible is important? Can you, with your love for the Bible, your enthusiasm, and creativity be the one who introduces friends and neighbors to the most important collection of books in the world?

12. Sponsor an art contest in which artists in your community are asked to depict a favorite Bible personality, scene, incident, or story. Open the contest to all art forms: painting, drawing, water color, sculpture, collage, decoupage, videotape, or others.

13. Arrange with a community choral group or a choir from a house of

(continued on next page)

This article is a reprint of a flyer prepared by the Laymen's National Bible Association as is used by permission of the Association.

Newark Church Given New Challenge At 25th Anniversary Celebration

Newark, Ohio — Rev. James R. Black challenged members of the Newark Brethren Church to dedicate time, money, and effort to winning ten new families to the Lord in a message he delivered to the congregation on Sunday morning, August 21, during the 25th anniversary celebration of the dedication of the church building.

"Wouldn't it be great if this church

spent as much time, money, and concentration on winning ten new families for the Lord as it has for repairing this building?" Rev. Black, executive director of the Missionary Board, asked the congregation.

The repairs to which he referred were those done as part of a \$35,000 renovation project known as VISION '87. This project included repairing the

roofs, removing asbestos from the sanctuary ceiling, repairing plaster, and doing extensive exterior repainting and landscaping. In fact, rededicating the church building following the completion of these improvements was one of the dual purposes of the August 21 celebration, the other being the 25th anniversary of the original dedication.

The rededication service was held during an afternoon service. Former pastor Rev. Alvin Grumbling brought the message for the service, and Rev. Bill Kerner, supervisor of Brethren Home Missions, led the dedication litany. A film made of the dedication 25 years ago was shown during the service, and a photo album was available for people to view.

Rev. Stephen Cole, pastor of the Newark Church, urged the congregation to take up Rev. Black's challenge. As a result, at the next Administrative Board meeting, the board decided to make the winning of ten new families its long-range goal. As a short-range goal, the board voted to prayerfully seek five new families by Christmas. Board members also planned an advertising campaign and adopted a method of visiting new families who move into the area.



Worshippers seated in the sanctuary of the newly repaired Newark Church building during the afternoon rededication service. Rev. Bill Kerner and Rev. Jim Black are at the far right of the photo.

(continued from previous page)

worship in your community to do a public concert in which all selections are musical settings of biblical texts. Sacred music literature contains many such texts.

14. Arrange with a community theater or college drama department to present a production of a drama on a biblical theme such as "J.B." by Archibald MacLeish or "Journey to Jerusalem" by Maxwell Anderson.

15. Arrange free public showings of a film with a biblical theme such as "The Ten Commandments" or "The Greatest Story Ever Told."

16. Arrange with a local library to display books about the Bible to show the variety of literature inspired by the Bible or based upon it. One display might be just novels based on the Bible. Another might be books about a portion of the Bible such as the Pentateuch or the New Testament. The purpose is to show the diversity of such writings available in your community.

With the Public Media

17. Arrange with your local radio, TV or cable station to present a special broadcast for National Bible Week in which important or well-known local people are invited to read a favorite Bible passage and explain its meaning.

18. Ask your local newspaper, radio, or TV station to present a Bible Week editorial in which the case is made for the timeliness of the Bible for people today. Write a "Letter to the Editor" of your leading newspaper to point out why it is important to observe National Bible Week.

19. Supply fully written press releases or information about all your Bible Week activities to all the media in your community: radio and TV stations, cable services, newspapers, and shopping service penny-savers.

20. Conduct a Bible Reading Marathon in which the whole Bible is read, cover-to-cover, in a non-stop session.



Linwood, Md. — Amanda Wiles was selected earlier this year as the outstanding Head Start student in Carroll County, Md. Amanda, who attends the kindergarten Sunday school class at the Linwood Brethren Church and sings in the children's choir, appeared before the county school board and received a special award. Amanda's mother, Vivian Yingling, and her grandparents, Mr. and Mrs. Ralph Blacksten, are members of the Linwood Church. This fall Amanda began attending kindergarten.

Her Type Is Hard to Find But Handy to Have

By Jennifer Merrill

The following article about Lenora Shifler appeared in the Carroll County Times newspaper published in Westminster, Md., and is reprinted here by permission of that paper. Jennifer Merrill, who wrote the article, is a staff writer for the Times, and the article appeared in a column called "Doers Profile," which highlights people who use their time and talents to make a difference in the lives of people around them.

As the article indicates, Mrs. Shifler is a member of the Linwood, Md., Brethren Church. The article was sent to the EVANGELIST by her pastor, Rev. Robert Kephling.

She's one of a kind.

"She's an all-around good person. That's just hard to find nowadays," says Brenda Large of her Taneytown neighbor Lenora Shifler.

Shifler, 76, is a widowed great-grandmother who lives alone in a compact, three-bedroom white house. She's lived through the lingering fatal illnesses of both her parents, the death of her husband who was sick throughout their marriage, and the death of her son at age 52.

Despite her own medical handicaps, which she rattles off quickly — asthma, high blood pressure, diabetes and emphysema — she's still eager and able to help others.

For Large, a neighbor in her 40s who "says she can't keep up to me," Shifler came through at a crucial moment. When Large was hospitalized for a hysterectomy, the older woman took care of her chores, made her meals, and waited on her both in and out of the hospital.

Neighbors far and wide know they can count on the compassionate woman to help.

Shifler drives elderly widows on errands, gets them groceries, makes them meals, and does whatever else is necessary.

"If there's anything I can do to help her, I'll do it," she says of one neighbor down the street whose husband suffers from Alzheimer's.

Shifler is there when people are in need as she was for a neighbor with debilitating health problems. The self-proclaimed "stout" woman in brown-rimmed spectacles spent a lot of time taking care of her.



Lenora Shifler

Not only do the community's elderly know her well, but the children do, too.

For two years, Shifler was superintendent of the Sunday school program at her church, Linwood Brethren Church.

She's been a member of the church since age 12 and active in it for years.

"I don't know where to start with that," she explains. "I been through so much I forget."

She still teaches Sunday school, leading a class the first Sunday of every month.

Shifler also is involved with the ladies auxiliary of the Taneytown American Legion and is a member of the Taneytown firemen's auxiliary.

For the fire company, she goes to the Taneytown Activities Building every week and helps with the preparation and clean-up of meals.

"Mostly you'll find me washing dishes, drying dishes, that kind of thing."

Her fire company and American Legion activities, including meal preparation for both groups, keep her schedule full — if, she stipulates, it's not too hot out.

"Usually you'll find me one place or another — if there's something going on."

A lot of her kindheartedness comes from the death of her son, says Shifler, who found she had a lot of love left over from him to give to other people.

Besides working for the community, the Carroll native babysits for her family and has always taken care of family members.

"I helped Momma all my life," Shifler says — from the first time her mother set her on a chair as a toddler, in front of the kitchen sink to wash dishes, through the time her mother became ill and she stayed home from work to care for her.

From age 14 to 65, Shifler worked in factories in Union Bridge and Taneytown.

"All in all I worked 50 years," she says. "Then I quit to take care of Momma," who for the 4½ years before her death "had a little bit of everything" and had to be taken care of "like a little child."

"I took the best care of her I knew how to," she says. Her mother died at age 92 in her daughter's home.

Before helping care for her mother, Shifler also "helped to wait on my daddy," she says. "He had diabetes 'til he died."

Many people would want to live their lives over, she says, but "not me."

"I've worked all my life," she says. "I worked ever since I been about 11 years old."

Volunteer activities is now the job of the curly-white-haired woman, including caring for neighbors and family.

"I had her (an ailing neighbor), my mother and my great-grandchild all at one time," says Shifler.

Shifler, who has photographs of her family all around her living room, and religious paintings on her walls, keeps her great-grandchildren at her home whenever needed.

"I think the world of them. I tell ya," she says in her loud voice. And when asked how big her four generation family is, she jokingly says, "I've got so many grandchildren, I have to stop to think how many."

When she counts it out, she realizes she has 12 grandchildren and seven great-grandchildren, besides her three surviving children.

When there are no children to watch or widows to care for, Shifler's at work on her home, both housework and remodeling. She spackled the ceiling of her enclosed porch herself, when there was no one else left to do it.

She's always doing something. "I stay busy pretty much all of the time."

William Shipman Ordained an Elder August 14 at Milledgeville Church

Milledgeville, Ill. — William J. Shipman was ordained an elder in The Brethren Church and his wife Melinda was consecrated the wife of an elder in a service held Sunday evening, August 14, at the Milledgeville Brethren Church, where Rev. Shipman is youth pastor.

Rev. Reilly Smith, pastor of the

Mulvane, Kans., First Brethren Church, delivered the message for the service. Other Brethren pastors participating in the service included Milledgeville senior pastor Brad Hardesty as well as Henry Wilson, Lynn Mercer, and Tom Schiefer.

Mike Wiersema, moderator of the Milledgeville congregation, and Larry

Pettenger, chairman of the pastoral relations committee, also participated in the service. Special music was presented by Pastors Brad Hardesty and Tom Schiefer.

The new Brethren elder was born December 30, 1951, in Springfield, Ill. He was graduated from Lanphier High School in 1970 and attended Flagler College in St. Augustine, Fla., from which he received a B.A. degree in art/education in 1976. He later attended Ashland Theological Seminary, which granted him a Master of Divinity degree in 1985.

Before going to the Milledgeville Brethren Church in May of 1986, Shipman served more than ten years at the Pleasant Valley Baptist Church as associate pastor of youth.

In March 1978 he married Melinda, originally of Biloxi, Miss. Melinda is an LPN and serves as a private duty nurse and also as a Mary Kay beauty consultant. The Shipmans have two daughters, Jacqueline (9) and Anna Marie (5).

The Milledgeville Church held a reception for the Shipmans following the ordination service, during which they presented the new elder a picture of Christ, "The Carpenter," for his office.

— reported by Lorraine Haugh



Rev. William J. Shipman (3rd from l.) with (l. to r.) Pastors Brad Hardesty, Lynn Mercer, Tom Schiefer, Reilly Smith, and Henry Wilson.

Photo by Gary Turner.

Surgery Restores Sight to Hillcrest Church Member

Dayton, Ohio — "Once I was blind, but now I can see" — these words from a familiar hymn, true in a spiritual sense for all Christians, are also true in the physical sense for Mrs. Leona Myers, a member of the Hillcrest Brethren Church in Dayton.

Mrs. Myers, who is 87, has had eye trouble most of her life and has been legally blind since 1962. But at the end of July she underwent eye surgery that restored sight to her right eye.

The surgery was performed by Dr. John Bullock at Miami Valley Hospital in Dayton. "Between God and Dr. Bullock, I got the greatest gift in my life," Mrs. Myers said.*

"I can't get over how beautiful everything is," Mrs. Myers commented. "The colors are just so beautiful and vivid."*

Mrs. Myers had gone most of her life without really seeing these colors. She began having vision trouble when she was 12, and the problems progressed

until she lost vision in her left eye. She had unsuccessful right eye surgery in 1956, and then by 1962 she was legally blind in that eye.

Mrs. Myers' restored vision was an answer to prayer for Mrs. Winifred Millat and other members of the Hillcrest Brethren Church. Mrs. Millat writes, "I have known [Leona] for years and faithfully we have prayed for this beautiful Christian lady. Days, months, years we prayed for a healing. . . 'Now' at this very special moment in her life God has granted our desire. At 87, she can see this wonderful world."

Now that she has her sight restored, Mrs. Myers plans on seeing everything she can around her. "At my age . . . if I can retain what I have in that eye . . . I'll enjoy life, the few years that I have left," she said.*

*Quotations marked with an asterisk as well as much of the information in this report were taken from an article by Ray Marciano that appeared on the front page of the August 5 edition of the *Dayton Daily News*. The article was sent to the editor by Mrs. Millat.

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College Corner Church Welcomes Grumblings Back Home to Indiana

Wabash, Ind. — "Back Home Again in Indiana" was the theme of an August 21 program welcoming Rev. Glenn Grumbling and his wife Nancy back to the pastorate of the College Corner Brethren Church.

Rev. Grumbling pastored the College Corner congregation from 1959 to 1965, and spent another five years in Indiana at the Muncie First Brethren Church. But he spent the next 17 years out of the state, pastoring first the Waterloo, Iowa, First Brethren Church (1970-77) and then the Mt. Olivet Brethren Church in Georgetown, Del. (1977-88).

The welcome program followed a carry-in dinner eaten at tables decorated with sprigs from the tulip tree (state tree), with cardinals (state bird) resting among the leaves. The program opened with the chorus "Do Lord" (with guitar accompaniment by Charlie Martin), and a reminder that though Indiana is a nice place to call home, Christians have a far better "home in gloryland."

Four posters were then displayed. Each of these was on the theme "Nothing Old/Something New" and showed collages of people, places, and things new to the County Line Church

and to Wabash County since Grumblings left 23 years ago. These interesting and informative posters were created by Edna Hood, Debbie Sweet, Shirley Martin, and Patty Sweet.

Next on the program was a recitation of the poem "Ain't God Good to Indiana" by Tamie White. Then Janice Azbell called the Grumblings forward to sit on bow-trimmed seats of honor so that she could give them gifts, one at a time, from the College Corner "welcome wagon" (a little red wagon decorated with blue and white balloons). All these gifts were compliments of Wabash businesses — many of which have employees affiliated with the College Corner congregation.

Then the Grumblings

were given gifts from the church members themselves. All these were in the form of coupons, which the Grumblings can redeem at will. These included coupons for homemade or homegrown foods, tickets to sports events, meals, handyman jobs that will be performed, fish caught (guaranteed) from Rick Sweet, golf lessons from Dale Sweet, and a promise to build a snowman by Edna Hood.

The program concluded with the 61 people in attendance singing "Back Home Again in Indiana."

— reported by Janice Azbell



Rev. Glenn and Nancy Grumbling with the "welcome wagon" and signs welcoming them "Back Home Again in Indiana."



Bryan, Ohio — Shown coming and going is a float that the youth groups of the Bryan First Brethren Church entered in their town's annual Jubilee parade as part of their church's

100th anniversary celebration. Several of the young people rode the float, and three "church mice" walked in front of and beside it. The float won third prize in the parade.



Crew from Milford Church Spends Two Days Working at Riverside

Milford, Ind. — Nine men, eight women, and seven children of the Milford, Ind., First Brethren Church spent several days at Riverside Christian Training School, Lost Creek, Ky., in early July worshipping and fellowshiping with the staff and local people, and completing various maintenance projects at the school.

The trip was the idea of the members of the Men's Fellowship of the Milford Church, who earlier in the year had decided that they wanted to do more than just meet for breakfast, eat, have devotions, talk, and go home. They wanted to work at projects that would help others. One of the men who had been to Riverside and done some work there suggested that they make a work trip to the school.

The men first did a talent survey to determine what work skills they had to offer. Then they began corresponding with Doran Hostetler, administrator of Riverside School, to find out what projects needed to be done and what dates would be most suitable. As a result of this correspondence, the July 4th weekend was selected.

On Saturday, July 2, the men, their wives, and some of their children set out for Kentucky. The first group left at around 2:00 a.m. The rest waited for the more civilized hour of 7:30 a.m. Several hours and 422 miles later they were all in Kentucky setting up camp or settling into campus dorm rooms. Later that evening they all gathered around a campfire where they ate popcorn and rested from the trip.

On Sunday morning the group attended services at the Drushal Memorial Church at the school. Then later they met with Administrator Hostetler to look over the long list of projects that needed to be done and to choose the ones they would tackle.

At five the next morning (July 4th), the men met at the campsite, paired off in twos, and set off for their projects, getting in a couple hours of labor before the women called them for breakfast around 7:30.

Following are the projects tackled that first day.

— Lewis Dobbins, Bob Groves, and the women painted a house, with the help of some of the children, who painted the mortar seams ahead of the adults. The house, with the exception of the trim, was painted by 3:30 p.m.

— Don Wuthrich and Lavone Miller

repaired the metal siding on a maintenance building that wind had torn off. They completed this task by early morning and went on to other tasks.

— Richard Rhodes and some of the children replaced and repaired 30 feet of 10-inch culvert tile that had broken and washed away. Replacing the tile



The Milford work crew — experiencing the joy of serving the Lord and others.

was the easy part. They then had to load (by hand), haul, and unload dirt and rock into the washed out area. By 2:00 p.m. they had hauled approximately six tons of dirt.

— Lavone Miller and Neil Olson repaired and extended a 10-inch drive culvert. This too had to be hand dug and fill dirt hauled in. When this was completed, they went to the staff dorm where they spent considerable time searching for, then repairing a leak in the plumbing.

— Bruce and Howie Mathews built shelves in a classroom for coats, boots, shoes, etc. They took a bit of ribbing, because they had the only cool place to work — in the gym hall where fans were running. But they finished this project by noon, then began replacing a small roof over the entrance to the laundry. This project was outside, where it was now about 103 degrees (and no fans)!

— Don Wuthrich and Larry Mast relocated a coal shoot in a cement block wall. They then installed a 36-inch door and casing in the wall, to serve as an entrance to the coal room. Part of the wall had already been removed to make an opening for the door, but the hole had to be enlarged. This was a one and one-half day project, but by

the middle of the second day the casing and door were in place and a cement threshold had been poured.

By the end of the first day, everyone was exhausted, having started early and worked late. But all experienced the good feeling that comes from doing the Lord's work and helping others.

The second day the work began about 7:00 a.m. — after breakfast. Several of the men and boys hauled dirt to finish the tile project started the previous day. Lavone Miller, Bob

Groves, Don Wuthrich, Neil Olson, Larry Mast, and the boys shoveled dirt until they could taste it!

Then Don Wuthrich and Larry Mast undertook another project, installing a new gas line to the kitchen stove. Meanwhile Neil Olson and Lavone Miller (with the help and advice of a couple others) were designing and building a lectern.

By the end of the day, all the projects that had been undertaken were completed. So everyone cleaned up, then had a great time of fellowship with Doran and Nancy Hostetler and other members of the Riverside staff.

Larry Mast, president of the Men's Fellowship of the Milford Church, says he thinks that everyone who made this trip and helped with the projects felt good about what was accomplished and is ready to go back another year. "We worked, we fellowshiped with each other, we played hard, and we had time to do a little sightseeing on Sunday afternoon," he said. "I feel this was rewarding to us as Christians, and [would be rewarding] to any other Christians that would like to plan a work trip like this one. They will find talents that they may never find in other activities. God blesses each one of us in different ways."

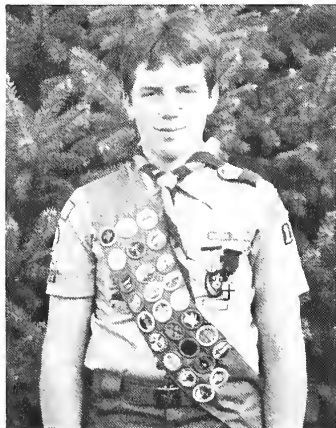
From The



Grape Vine

The Corinth Brethren Church near Twelve Mile, Ind., welcomed **Rev. Bill Brady**, his wife Lynn, and their two sons Billy and Bryan to their congregation in August. Rev. Brady began pastoring the Corinth Church on August 14.

Dominique Hutchison, a member of the Milledgeville, Ill., Brethren Church, was commissioned for service in the Tucson, Ariz., First Brethren Church at a service held Sunday, August 21, at Milledgeville. Youth Pas-



Waterloo, Iowa — **Robbie Catchpool**, a member of the First Brethren Church of Waterloo, Iowa, received the Eagle Scout Award at a ceremony held June 3 at his church. Robbie is the son of Don and Lois Catchpool (also First Brethren members) and a freshman at West High School. He has been a Scout since September 1981 and has earned numerous badges and awards, including 26 merit badges, 10 skill awards, and two church medallions — the God and Family Award (Nov. 1983) and the God and Church Award (Feb. 1987). For his Eagle project, he planned and supervised the installation of a chain link fence that runs along the parking lot of the Waterloo First Brethren Church.

tor Rev. Bill Shipman was in charge of the commissioning service.

Ross Briner, a member of the First Brethren Church of North Manchester, Ind., was awarded a plaque June 22 by the American Veal Association National Convention at Columbus, Ohio, in appreciation of the years he unselfishly devoted to the veal industry. Mr. Briner, a prominent leader in the veal industry, retired in April as vice-president and general manager of

Strauss Veal Feeds, Inc., a company he helped to build. On April 13, more than 200 veal industry representatives, Strauss employees, family members, and friends attended a retirement dinner in his honor.

Twenty-two men and eighteen boys of the **Pennsylvania District** enjoyed an outing at Duman's Lake Park on August 12. The men and boys had a tug of war, ran foot races, and played peanut scramble and other games.

Hagerstown, Md. — Six people were baptized and eleven new members were received into the Hagerstown, Md., Brethren Church in August. The eleven were (frit. row, l. to r.) Catherine Mowen, Luella Robinson, Mauri Wolfe, Angel Harp, (mid. row) Terry Middlekauff, Kathy Seburn, (back row) David Middlekauff, Rev. Jeff and Shannon Brown, and Don Seburn (and not pictured, Leonita Smith).



In Memory

Lanthen (Blackie) Camblin, 73, September 13. Member for more than 50 years of the Falls City First Brethren Church. Services by Pastor Curt Nies.

Clarence Kridler, 87, August 21. Member for 61 years, deacon, and trustee of the Pleasant View Brethren Church. Services by Pastor R. Keith Hensley.

Benjamin Waltz, July 1. Member for 56 years of the Muncie First Brethren Church which he served as moderator, treasurer, and trustee. Services by Pastor Buck Garrett.

Weddings

Valerie Ann Nielsen to **Troy Stout**, September 24, in Wabash, Ind.; Rev. Hosea Drake officiating. Groom a member of the College Corner Brethren Church.

Joyce Litteral to **Jeff Foust**, September 17, at The Brethren Church in New Lebanon; Pastor Robert Dillard officiating. Groom a member of The Brethren Church in New Lebanon.

Donna J. Shanholtz to **Joseph A. Gezelle**, August 27, at St. James Brethren Church; Pastor Timothy P. Garner and Rev. Bruce Shanholtz, grandfather of the bride, officiating. Bride a member of the St. James Brethren Church.

Diane Uglov to **James Wells**, August 20, at Ashland Park Street Brethren Church; Pastor Michael Gleason officiating. Bride a member of the Park Street Brethren Church.

Beth Ann Naff to **Brian Maurer**, August

6, in Ashland, Ohio; Rev. James Naff, father of the bride, and Rev. Randy Hulk officiating. Bride a member of the St. Luke Brethren Church.

Karen Ruble to **Glenn Luther**, June 25, at the Milledgeville Brethren Church; Pastor Brad Hardesty officiating. Groom a member of the Milledgeville Brethren Church.

Goldenaires

Elwood and Lenita Randall, 50th, October 29. Mr. Randall a member of the Dayton Hillcrest Brethren Church.

Harold and Goldie Meeker, 50th, October 1. Members of the Waterloo First Brethren Church.

Geade and Merna Miller, 60th. September 27. Members of the Waterloo First Brethren Church.

Mr. and Mrs. James Adams, 50th. September 3. Regular attenders of the North Georgetown First Brethren Church.

Lewis and Louise Huff, 55th. September 2. Members of the Waterloo First Brethren Church.

Kenneth and Martha Emrick, 50th. August 2. Members of the College Corner Brethren Church.

Membership Growth

Walcrest: 3 by baptism

Mt. Olivet: 4 by baptism

New Lebanon: 6 by baptism

Mt. Olive: 3 by baptism, 1 by transfer
Sarasota (Hispanic): 1 by bap., 5 by trans.

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

MORE ABOUT THE BIBLE



Last month we said that God let certain writers understand His messages. We say they were inspired by the Holy Spirit. The Old Testament and the New Testament were written by these men.



The Old Testament describes the creation and gives us God's law. It tells us the history of God's people and reveals His promises.

The New Testament tells us of Jesus and the forgiveness we can have through Him. It explains how we should live as Christians, and it lets us know what will happen in the future.

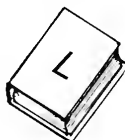


God has given us the Bible so we may learn of Him. We should listen carefully when the Bible is read at home and at church. We should read from the Bible every day and think about what it means.

The Bible is very important to a Christian. It tells of God's plans and promises. The Bible is God's Word. It is to be read and obeyed.

A. Draw a line to connect the beginning of each sentence with the correct ending.

- | | |
|-----------------------------------|---|
| 1. The Bible is | a. by people inspired by the Holy Spirit. |
| 2. The two parts of the Bible are | b. in the New Testament. |
| 3. The Bible has | c. God's Word. |
| 4. We read about Jesus | d. 66 books. |
| 5. The Bible was written | e. in the Old Testament. |
| 6. We read about the creation | f. the Old Testament and the New Testament. |



B. Find the letters that spell out First Peter 1:25 (as found in the *New International Version*). The first word is *The*, so begin with the circled T. Without lifting your pencil, draw a line to connect all the letters of the verse. You may move up, down, sideways, or diagonally.

E	H	T	X	Y	O	W	E	U	R	E
L	P	S	F	B	R	H	D	C	G	V
Z	O	A	O	D	T	C	J	M	L	E
K	R	N	S	X	A	M	E	T	R	U
T	G	D	H	T	S	N	D	K	O	S
R	E	N	S	E	A	Z	S	F	E	N

Now write the verse on this line:



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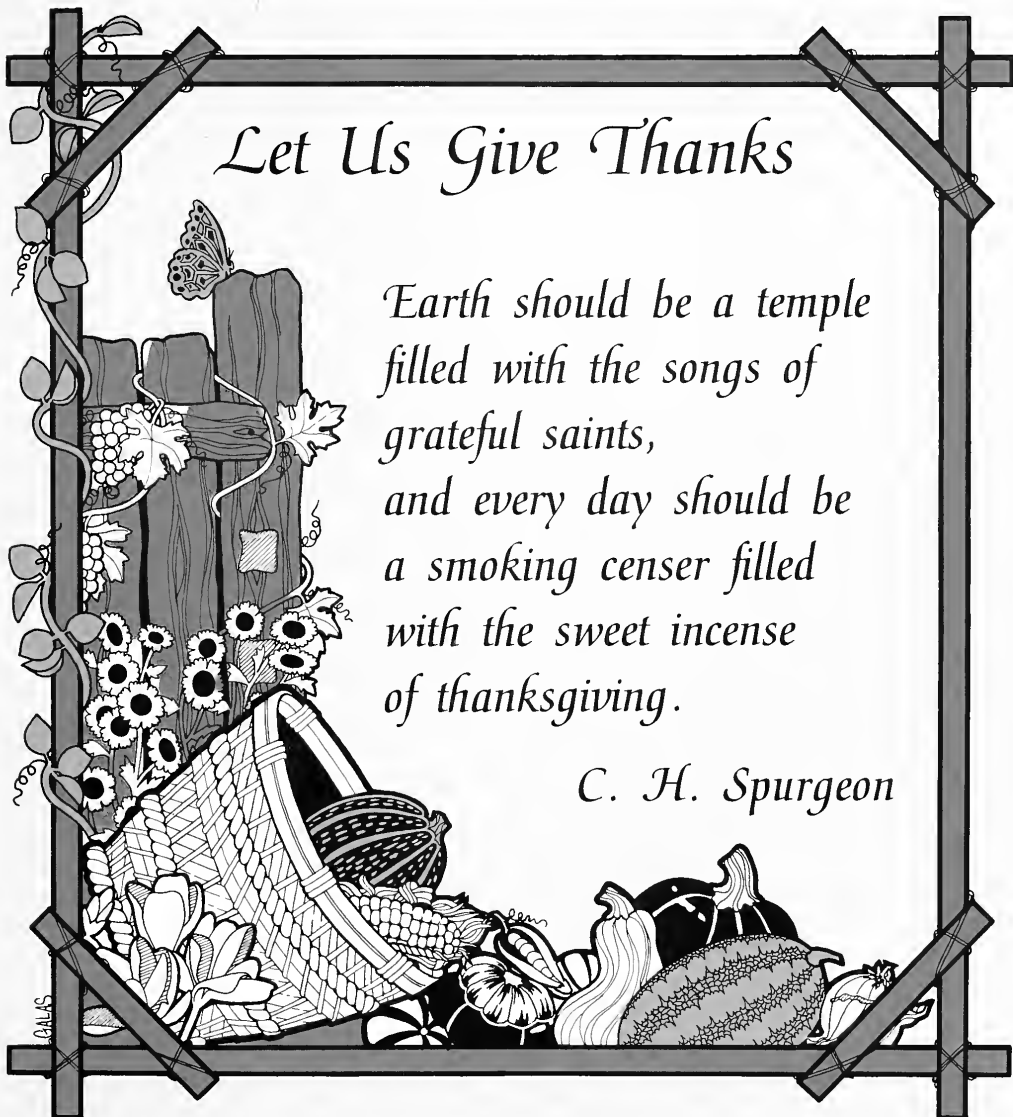
THE BRETHREN **Evangelist**

NOVEMBER 1988

Let Us Give Thanks

*Earth should be a temple
filled with the songs of
grateful saints,
and every day should be
a smoking censer filled
with the sweet incense
of thanksgiving.*

C. H. Spurgeon





the salt shaker

by Alvin Shifflett

Portraying Christ to the World

LARRY SMITH wants to know whether *The Last Temptation of Christ* is tempting enough to make Kentuckians drive to Dayton, Ohio, to see it. Smith, manager of Neon Movies, will soon find out. His theater in Dayton, about 120 miles from Lexington, Ky., will be the closest place showing the Martin Scorsese film. The film was not booked in Lexington after a petition with 20,000 signatures was sent to Loews Theaters asking the company not to show it.

Notoriety brings success

The controversy over the film has made it a financial success. Notoriety has a way of doing that. Some people now want to see the film just to find out what the flap is all about. When the film reached South Bend, Ind., there were pickets outside the theater — which drew more media attention to it and more paying customers determined to see it. The theater manager smiled on the way to the bank.

I have not seen the film and I don't intend to see it. I've read enough about it (and seen enough clips on television from film critics) to know that it maligns the character of Christ. The manner in which Universal has chosen to portray Christ does not conform (doesn't even come close) to the Christ we meet in Scripture.

My reason for bringing up the subject is to press upon EVANGELIST readers the paradox of our Christian

behavior. It should be no shock to any of us that secular society, or Universal Studios, does not, and probably cannot, portray Christ as He ought to be portrayed — tempted as we are but without sin!

What can we expect?

We should not be so angry with Universal Studios. After all, what else can we expect of a company motivated merely by profit? We (the church) are the ones responsible for portraying Christ, not Universal Studios. How is our track record? I'm afraid not so good.

In the past two years, what we've seen on "Christian" television has been a sad portrayal of Christ and of Christianity to the world. Comedians have had a field day with these things. Congressional hearings have been held as a result of the misappropriation of funds by some Christian organizations. And exploitive tabloids have raked in millions from the "pearly-gate" scandals of recent months.

With all of this happening, I ask you, is it any wonder that Universal Studios would portray Christ as a lust-filled prostitute chaser? As hard as it is for us to admit, some prominent televangelists, by their actions, have portrayed (reflected) Christ in this way.

How can we expect purity from profit-motivated studios? Few movies do justice to biblical themes or the character of our Lord. The exception might be "The Ten Com-

mandments," in which Charleton Heston does a better job of playing Moses than Moses himself.

The saddest fact about all this is that some of these televangelists are still on television. That's where our anger should focus! Universal Studios makes us mad, but the continual misrepresentation of the gospel by those who profess to be Christ's spokesmen should cause our blood to boil.

I've done my duty by sending in protest cards, letters, etc., to Universal Studios and by urging the flock under my care to do the same. I'm an activist when it comes to such things, and I believe God's people should be too, because when good people do nothing, evil triumphs for a spell longer.

But EVANGELIST readers, let's face the bare facts. We've focused a lot of righteous anger on Universal Studios, but we continue to tune in to those who've wrapped the gospel in a dollar bill. And how have we portrayed Christ in our church business meetings? In our treatment of the pastor? In our treatment of one another? And while the salt is flying, shouldn't we also mention the fact that many of us passively allow moral sewage to be pumped into our living rooms through a 25 inch sewage pipe?

What do they say of us?

What can we expect from Universal Studios when these things go on in the church and in the lives of Christians? Can the blind lead the blind? Judgment begins at the house of God, not at Universal Studios. Do they say of us, "My, how they love one another?" Do they see Christ in us? [†]

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National Bible Week:

In addition to containing Thanksgiving Day, the week of November 20 to 27 is National Bible Week. As Christians who have as our motto, "The Bible, the whole Bible and nothing but the Bible," this should be an important week in our Brethren churches.

An article in last month's EVANGELIST suggested "Twenty Things You Can Do to Observe National Bible Week." And in this issue an article by Rev. Robert Westfall (derived from his General Conference message) speaks of the importance of Scripture and provides practical suggestions for having an on-going personal relationship with the Bible. It would make excellent reading for Bible Week, or for anytime this month.

Answers to Little Crusader Page:

Across: 1. true; 2. church; 3. heavens; 4. things; 5. know; 6. prayer; 7. Holy; 8. Jesus.
Down: 1. thank you.

Adoption as an Option

By Erica
Weidenhamer

WHEN COUPLES are asked to consider adoption as a way of "growing a family," the most common response is, "Why? We can have children of our own. We don't need to adopt."

The child scarcity myth

The second most common response is, "No, we could never do that! Babies for adoption are so scarce. It wouldn't be fair to couples who can't have children of their own for us to adopt."

But the truth is much different from the myth. Yes, it is true that *perfect, white, newborns and infants* are in short supply for adoption. But most of us are far less than perfect, and many of us are not white.

Adoptable infants, toddlers, children, and teens who are viewed as less perfect are considered "hard-to-place." If you had been offered for adoption when you were born, in which category would you have been placed, "easy-to-place" or "hard-to-

place"? Many of us would have been considered "hard-to-place" for minor reasons.

The painful reality of the supply-and-demand economics of adoptions is that few are looking to adopt from a growing supply of available children. Prospective parents often pass over "less-perfect" children as they would damaged products on store shelves.

Because "hard-to-place" children are frequently passed over in favor of perfect, white infants, these "hard-to-place" children spend considerably more time in foster care. Many get moved from foster home to foster home, often averaging more than one move per year. With each move the children feel more rejected and unwanted. In time they grow cynical and lose hope of ever finding a family that will make them a permanent part of their home.

These children want so much to "belong" to someone and to be loved fiercely. I believe that Christians are called to be their families, to want them and love them.

Who are the "hard-to-place"?

What kinds of children are considered "hard-to-place"? Some of these children are black, Hispanic, Asian,

or biracial. In many cases, a child's race or color alone is sufficient cause for him or her to be considered hard to place.

Some children are considered "hard-to-place" because they are sibling groups of two or more. Keeping siblings together is far healthier for them than separating them. Brothers and sisters often cling to one another for comfort and parenting. In some cases, their short lives have already been filled with so much separation and rejection that they literally *need* one another for survival. Unfortunately, however, many prospective adoptive parents are not interested in adopting two or more children at one time.

Older children are also considered "hard-to-place." Most children in this classification are five years of age or older, with the greatest concentration being over ten years old.



Mrs. Weidenhamer, of Baton Rouge, La., is a member of the St. Petersburg, Fla., Brethren Church, and serves on the World Relief Board of The Brethren Church. She and her husband, Jeff, have one biological and two adopted children.

Mrs. Weidenhamer wrote this article at the request of the General Conference Social Concerns Committee. She has also been asked to write a follow-up article based on her and her husband's personal experience, in which she describes the adoption process, the children's adjustments, and the medical experiences of one child.

"I believe that God does call us to parent 'hard-to-place' children. Can we say we are against abortion and not be willing to adopt children who need families?"

Such children often appear quite adult-like because of all they have had to cope with. They may seem very tough, even cynical, on the outside. But inside they are afraid — afraid to extend trust and love only to be rejected again. These children, like all children, need the tenderness and love that comes from a family.

Another group of "hard-to-place" children are those with minor physical or emotional problems — such as a child who needs tubes in his ears, or surgery to correct a hip problem, or short-term counseling, or who has another problem that is easily corrected. Professional services required *after* adoption for physical and emotional problems that existed *before* adoption are generally paid for by a state agency or are taken care of in state-run clinics.

Other children are classified as "hard-to-place" because they have more serious physical or emotional problems — conditions that require greater attention and care, perhaps throughout the person's life. Medical expenses for pre-existing expenses

for these children, like those with minor physical or emotional conditions, are usually fully paid for by the state. Adoption agencies desire families for these children who will give them the special love and nurture they need. It has been our experience that if a state agency's social workers believe that a couple are the best parents for a child or children with a serious physical or emotional problem, they will do everything in their power to overcome any financial obstacle that would prevent the couple from adopting the child or children.

Some children are considered "hard-to-place" because little is known about one or both of their birth parents. Hereditary tendencies and illnesses of such children are therefore unknown, and this frightens off many prospective parents. In effect, a child may fail to be adopted just because of lack of information.

A final group of "hard-to-place" children are those so classified because one or both parents has a history of criminal activity or of mental illness. Prospective parents are often hesitant to adopt such children out of fear that they may have criminal or mental illness tendencies. Be assured that when you are told about a particular child available for adoption that you will be given ALL available information about the child and his or her birth parents. You will sometimes even be given the birth parents' names and many details about their lives. On the other hand, once adoption has taken place, information and details about the adoptive family *do not* travel in the opposite direction — to the birth parents.

Our calling

I believe that God does call us to parent "hard-to-place" children. Can we say we are against abortion and not be willing to adopt children who need families? Being pro-life *must* mean more than being against abor-

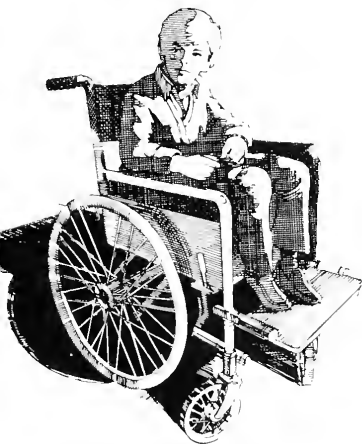
tion or even just being advocates for the unborn. We must also be advocates for *born* children, lovers of *born* children, and providers of nurturing families for *born* children. We must be advocates for *all* life — the old and the young, the sick and the well, male and female, and those of every color and race.

"I would challenge every Brethren family prayerfully to consider whether the Lord is calling you to adopt 'one of the least of these' His children."

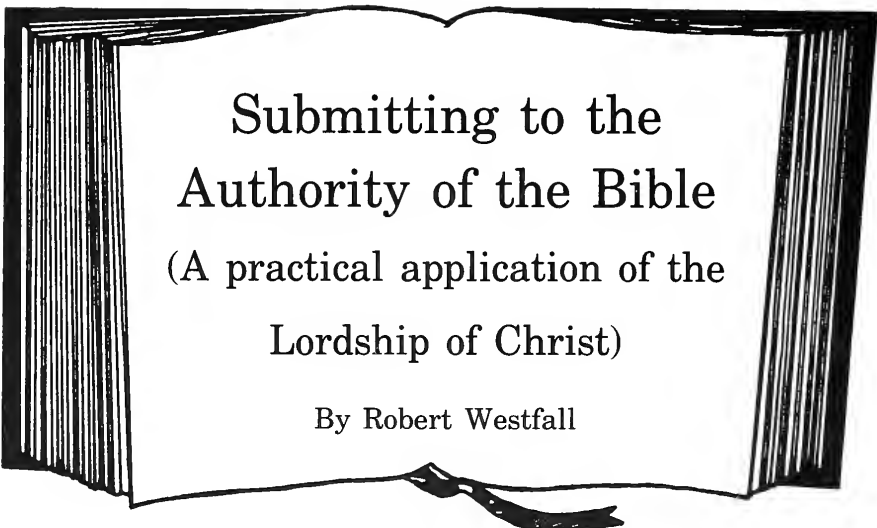
As John so eloquently wrote, "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (I Jn. 3:16-18, RSV).

I would challenge every Brethren family prayerfully to consider whether the Lord is calling you to adopt "one of the least of these" His children. Adoptive parents are an illustration, a picture of how God parents us. God never gives up on us, no matter how rebellious we become. Like children who have lived in many foster homes, we may become cynical and afraid to trust this heavenly Parent who loves us passionately and forgives us so frequently. But *El Shaddai* nurses and nurtures us with gentle love to heal the old hurts and wounds of our life without Him.

In love we are "born of God" and in Christ who loved us we become a new creation. And in loving their children, adoptive parents quickly forget the difference between those "born of their bodies" and those adopted children "born of their hearts." We know only that we are theirs and they are ours. [†]



Some children are "hard-to-place" because of a physical handicap. Professional services for such children after adoption are generally paid for by the state.



Submitting to the Authority of the Bible

(A practical application of the Lordship of Christ)

By Robert Westfall

IN JESUS' Great High Priestly prayer for His followers, recorded in John 17, we catch a glimpse of how Jesus viewed the Scriptures. In verse 17 He prays to the Father, "Sanctify them in the truth; Thy word is truth."^{*}

From this verse it is evident that Jesus viewed the Scriptures as authoritative, as the true word of God. He didn't view the Bible as a book of man, but as God's word, which is true and authoritative.

Let us look at one verse which I think summarizes the view Jesus held of Scriptures, and which presents the view the Scriptures hold of themselves. It is found in II Timothy 3:16-17, where Paul writes, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work."

"All Scripture is inspired by God

^{*}Scripture quotations, except where otherwise noted, are from the *New American Standard Bible*.

Rev. Westfall is pastor of the First Brethren Church of Pleasant Hill, Ohio.

This article is an edited transcription of a message Rev. Westfall delivered at General Conference. This was the second of six messages by Brethren elders on topics of special significance to Brethren. The first message, by Rev. Bill Kerner, appeared in last month's *EVANGELIST*, and the remaining four will appear in coming issues.

... " Notice the first word, "All." From Genesis 1:1 to Revelation 22:21 — all of it is inspired.

The word "Scripture" in the original text literally means "words." The very words of Scripture themselves are inspired. Not just the concepts behind the words; not just the ideas or the thoughts behind those words; but the very words themselves that were written by Moses, by Paul, and by the other writers of Scripture are inspired.

Jesus confirmed this in Matthew 5:18, where He says that not one jot or one tittle — or as the *New American Standard* version puts it, "the smallest letter or stroke" — will pass away from God's Law until all is fulfilled.

The "jot" or "smallest letter" that Jesus was referring to was the Hebrew letter *yodh*. This letter is like our apostrophe. And the "tittle" or "stroke" to which He referred was just a tiny mark that would be put on a Hebrew letter that would change the whole meaning of a word. It would be like taking the word "Pope" and drawing one little stroke down from the "P" and making it an "R," which would change the word to "Rope." That's what a tittle was.

Therefore Jesus was saying — and II Timothy 3:16 confirms it — that inspiration extends even to the smallest letter and the "strokes" of the words. All Scripture is inspired by God.

That phrase "inspired by God" is one word in the original text, and it literally means "God-breathed." The very words of the Scriptures are the breath or words of God. Let me define inspiration for you: Inspiration is the superintending by God (specifically through the Holy Spirit — II Peter 1:21) over the human authors, using their own individual personalities, to compose and record without error in the original manuscripts God's revelation to man.

Note that God used the writers' own personalities. That's why Dr. Luke's style is different from the Apostle Paul's. They weren't human typewriters that God just punched keys and they wrote out what God wanted. He used their style. But whatever their style, what they wrote were the very words that God wanted to be written — so they were *His* words. And since God is true, that which was written was without error. Or as we say today, the Bible is *inerrant*. Expressed in one sentence, The Bible is God's inspired, inerrant, authoritative word to man.

Now let's look at the relationship between the Lordship of Christ and the Bible. If we make Jesus Lord — authoritative — in our lives, and the Bible is His authoritative word, can we reject the authority of Scriptures and still be under the authority of Jesus? Absolutely not.

Do you remember the recent commercial for Miracle Whip salad dressing? The man gets out of bed in

“If we make Jesus Lord — authoritative — in our lives, and the Bible is His authoritative word, can we reject the authority of Scriptures and still be under the authority of Jesus? Absolutely not.”

the middle of the night, goes to the refrigerator and gets out all the fixin's for a sandwich. Then he goes back to the refrigerator, gets the Miracle Whip, opens the jar, and it is empty. So he puts everything back into the refrigerator, "Because a sandwich just isn't a sandwich without Miracle Whip."

The same is true about the Lordship of Jesus Christ and the authority of Scripture. You cannot say, "Jesus is Lord," and reject the authority of Scripture. You're in contradiction.

“We know Christ through the Bible, and we understand the Bible through the knowledge of Christ. The two cannot be separated.”

Ray Stedman, in a sermon on Ephesians 6 entitled "Defense against Defeat," said, "The authority of Scripture is the authority of Jesus Christ. They are indivisible. To attempt to distinguish the two is like asking which blade of a pair of scissors is more important, or which leg of a pair of pants is more necessary."

We know Christ through the Bible, and we understand the Bible through the knowledge of Christ. The two cannot be separated. That is why the Apostle Paul in Colossians 3:16 calls the Bible "the word of Christ."

Secondly, the relationship between the Lordship of Christ and the inspiration and the inerrancy of Scripture is this (*this is the main idea of my whole message, so if you forget everything else, remember this*): The only concrete way we can make Jesus our Lord is by submitting to the authority of the Bible.

We can get all emotionally aroused about the Lordship of Christ — and I think that's good. But how do we work out Christ's Lordship in everyday existence? There is only

one way, and that's by submitting to His word.

In Ephesians 5:18 Paul says, "And do not get drunk with wine . . . but be filled with the Spirit . . ." Then he lists certain things that will follow from being filled with God's Spirit.

In Colossians 3:16 Paul says, "Let the word of Christ richly dwell within you . . ." and he lists certain things that will follow from being indwelt by Christ's word. If you compare this list with the one in Ephesians 5:18 ff., you will find that they are much the same.

The Ephesians 5 list is the result of what? Of being filled with the Holy Spirit. The list in Colossians 3:16-17 is the result of what? Of letting the word of Christ dwell in your heart. Therefore, what does it mean to walk in the Spirit and to be controlled by the Holy Spirit? It means to meditate on God's word and to let this book permeate our lives. This is the only concrete way we have of making Jesus our Lord.

Let me give you three applications of these truths.

We must make the Bible our plumb line

First, if we are going to make Jesus Lord of our lives by submitting to His inspired, inerrant, and authoritative word, then *every decision we make must be made with the Bible as our plumb line*. That means that whatever the Bible says, goes.

For example, in your job, you encounter pressure to please your boss. Does that mean that you lie or "brown-nose" or backbite to do so? What does our Plumb Line, the Bible, say.

Or in marriage, society cries out to us, if you and your spouse don't feel you are compatible or that you could be more fulfilled living apart, then get a divorce. But what does our Plumb Line, the Bible, teach about divorce and remarriage?

Do you see where I'm coming from? Every decision of our lives

needs to be checked against the Bible as our plumb line. If we are going to make Jesus our Lord, then the Bible must be our plumb line.

Quoting again from Ray Stedman: "Christians must continually reduce every argument we hear today to this simple thing, 'Am I to accept this person's word or the word of Christ?'"

We cannot compromise biblical truth

Second, if we are going to make Jesus Lord of our lives by submitting to His inspired, inerrant, authoritative word, then *we cannot compromise biblical truth*. What I have in mind specifically are the essentials of our faith — those truths that deal with salvation, without which you cannot go to heaven. They include the inspiration and inerrancy of Scripture; the virgin birth and deity of Jesus Christ; His substitutionary death — that He died for us on the cross; salvation by grace through faith alone in Jesus Christ; and Christ's second coming — his literal, physical, second coming. These to me are the essentials. Without these, one cannot get to heaven.

We cannot compromise these essential truths. If we compromise them, what have we done with the Lordship of Christ? We have rejected it.

That means as individuals, and particularly as a church, that we cannot work together with other groups that do not hold to these essentials. Paul said in Galatians 1 that anyone who teaches a different gospel from his is accursed. The Bible calls such people false teachers. This doesn't mean that we can't love such people, that we can't witness to them or have a relationship with them. But we cannot work together with them for the kingdom, for they are preaching a false gospel.

At Pleasant Hill two of our neighboring churches are not evangelical, that is, they don't hold to those

essentials of the faith I just listed. They wanted us to join with them for vacation Bible school. When I said, "No," the pastor of one church got upset. But when I asked if the VBS would have an evangelistic thrust, the pastor said, "No. We just want to teach them some things about the Bible."

I said, "No way. We're not teaching the same thing. We're not preaching the same gospel."

My friends, this same principle applies to us as a denomination. We cannot link up with other denominations that do not hold to the essentials of the faith. To do so in any official capacity would be to compromise biblical truth and to reject the Lordship of Jesus Christ.

We must have a growing relationship with the Bible

Third, if we are going to make Jesus Lord by submitting to His inspired, inerrant, authoritative word, then *we must have an ongoing, growing relationship with the Bible*. How do you have a relationship with Jesus Christ? You have a relationship with Jesus Christ by having a relationship with the word of Christ.

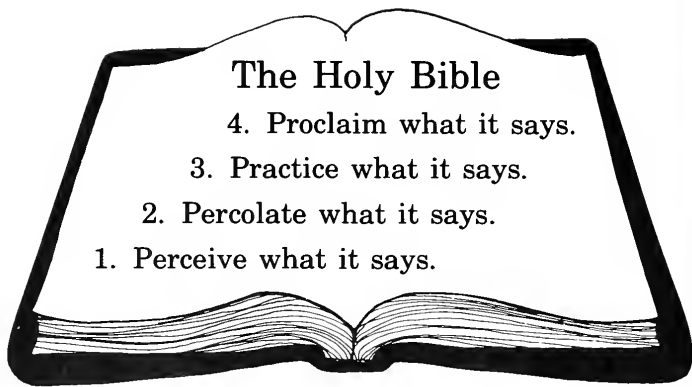
Let me give you four steps to having an ongoing personal relationship with the Bible. They all start with "P," and they are in chronological sequence.

Perceive what it says

First step, we are to perceive what the word of God says. To perceive simply means to understand. But in order to understand the word, we need to read it; we need to study it. And in order to read and study it, we have to set aside time daily. We need a time, a place, and a method.

In his book *What Did Jesus Say About That*, Stanley Baldwin tells a story about a devout father whose son was studying for the ministry. The son chose to go to Europe for an advanced degree, and the father worried that he would be spoiled of his simple faith by sophisticated, unbelieving professors. "Don't let them take Jonah away from you," the father admonished his son, figuring that this story might be the first part to go.

Two years later when the son returned, the father asked, "Do you still have Jonah in your Bible?"



The son retorted, "Jonah, that story isn't even in *your Bible*."

"It certainly is," said the father. "What do you mean?"

"It's not in your Bible. Go ahead, show it to me," the son said.

The old man fumbled through his Bible looking for the book of Jonah but couldn't find it. At last he checked the table of contents for the proper page, but when he turned there he discovered that three pages comprising the book of Jonah had been carefully cut from his Bible.

The son said, "I did it before I went away. What's the difference whether I lose the book of Jonah through pseudo-sophistication, or you lose it through neglect?"

Dr. Baldwin went on to say, "There is not a dime's worth of difference between denying the Bible and ignoring it. The only difference is in what people say they believe. In reality neither those who deny nor those who ignore the Bible believe it is God's word to them."

If we say the Bible is God's authoritative word to us, then we need to read it, study it. Second Timothy 2:15 — "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (KJV). The first step in having an ongoing personal relationship with the Bible is to perceive what it says.

Percolate what it says

Step two, we need to percolate, what the Bible says. The word percolate means to ooze or trickle through a porous substance. Do you remember the old percolator coffee pots? The water would go through the coffee grounds and become cof-

fee. The water would percolate — ooze through — and become coffee.

What we need to do is perceive what the Bible says, then let it ooze through the fabric of our being — let it percolate. This means you have to meditate on it, think about it day in and day out. But in order to meditate on it, you need to memorize it.

Last spring I heard a message by Dr. Paul Dixon, president of Cedarville College, that reminded me that I memorized much more Scripture in junior high and high school than I ever have as an adult.

When was the last time you memorized a verse of Scripture? I don't mean one that grew on you because you heard it so many times, but a verse that you sat down and specifically worked at memorizing? Colossians 3:16 — "Let the word of Christ dwell in you richly . . ." (KJV). My friends, I'll be frank with you: the only way God's word is going to dwell within us richly is if we memorize it.

During the last several months, since I heard that message by Dr. Dixon, a radical change has taken place in my life as I have begun to do memory work. I'm not as consistent as I want to be and I'm not doing as much memorizing as I want to do. But it's made a great difference in my life. I pray that I never stop doing it.

If you want to rejuvenate your Christian walk with God, memorize His word. He promises, "My word will never return unto me void."

Practice what it says

Step three, we need to put into practice what the Bible says. James 1:22 — "But be ye doers of the word,

and not hearers only . . ." (KJV). We must put into practice what the Bible says *even when we don't feel like it*. Or even when the results of doing it might be negative.

That's what faith is all about. Faith in a very practical sense is simply obeying God's word even when we don't feel like it and even when the circumstances tell us not to. Faith is saying, "I know that this is God's word; I know this is what I'm to do, even though my emotions are screaming at me not to do it."

I can give an illustration of this very thing. One of the main reasons for divorce today is people who say, "I don't love (my spouse) anymore." So what? Love is a feeling. You can develop feelings. You made a commitment at the altar — "till death do us part." That's a commitment God will keep you to. He hates divorce. You can develop that love. God's word says to stay together and

work at it even though you don't feel like it. That's an example of being obedient to God's word even though you don't feel like it.

Proclaim what it says

And last, step four, we must proclaim God's word. II Timothy 4:2 — "Preach the word; be ready in season and out of season; . . ." (KJV). The word preach simple means to proclaim. We are to tell others about God's word, about the gospel, about the Good News.

Please note the order: First we need to perceive what God's word says. Can you imagine trying to tell someone else something you don't understand? Then you need to percolate it, let it saturate your life. Then you must practice it. What do we call someone who says something but doesn't do it? A hypocrite. And if you go around telling others about God's word, you better make sure

that you've perceived it, percolated it, and practiced it.

I don't mean that we have to be able to practice it fully before we can proclaim it to others. But we need to be striving in that direction.

The popular Christian song "Fat Baby" describes hundreds and thousands and millions of Christians today. They were saved at the altar, and that's as far as they got. They didn't grow. Their devotions are stuck in the mud. They say doctrine leaves them cold. They are nothing but fat, fat babies.

Are you a fat baby? My guess is that there are many among us. Not very many Christians take the Bible seriously. Not very many have a regular daily quiet time.

Are you a fat baby? Or are you working at making Jesus Christ Lord of your life by submitting to His inspired, inerrant, authoritative word? [†]

Translating God's Word into the Language of Earth's Peoples

The honey and locusts referred to in the Gospels of Matthew and Mark present challenges to translators of the New Testament into Kiribati.

Neither honey nor locusts are known on Tarawa Atoll, the main island of Kiribati, where a Bible Society team is at work and still searching for an adequate translation.

Coconuts would pose no problem, but nowhere are coconuts mentioned in the Bible. Which is just as well, says Bible Society translation consultant, Dr. Joseph Hong. He notes that the people of the South Pacific nation, once the Gilbert Islands,

have five different words to denote the coconut at its various stages of growth. The translators would have a hard job deciding which should be used when.

Dr. Hong's comments appear as a lighter aside in a report to the American Bible Society, which is partially funding the translation.

While Bible translation may seem simple enough — just learn the language, then translate it word-for-word — the process is rarely that easy. In fact, in certain cultures even an everyday word like "eat" has its pitfalls.

For some peoples food is not just food. Readers insist upon knowing whether the food is hot or cold, whether it is eaten early or late in the day, and if those eating it are grown-up, in their teens, or infants.

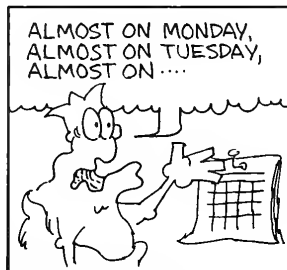
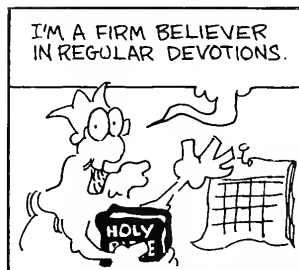
Or, for example, how does one translate the word for "snow" for people who live in a tropical climate and have never heard of the white stuff, let alone seen it?

With literally thousands of words and phrases, translators have to find the proper equivalent that makes sense to readers. But such wording must be found if God's word is indeed to speak to all people everywhere with the same true message of love and salvation.

— American Bible Society



Pontius' Puddle



Editor's note: Another "Fat Baby!" See Rev. Robert Westfall's article.



Jesus Is Lord

"... that in everything He might have the supremacy" (Col. 1:18).

By Moderator Kenneth L. Sullivan

JESUS IS LORD — this is our confession of Christian belief. For Brethren, Jesus is more than Savior. When Jesus calls us to Himself, He calls us to lay down every weapon of resistance against His reign in our lives. Commitment to Him demands unswerving surrender to His authority.

An age in revolt

Our age is in revolt against the very notions of authority that are crucial to Christian thinking and action. Absolutes, moral principles, and law play diminishing roles in our society. Ethics have become the product of statistics and trends, a feeling of the moment, changeable as the wind. Some Christians even believe that a person's position on moral issues should evolve as social conditions change.

Authority is viewed as evil and restrictive, hindering the free exercise of the human spirit. Held in contempt are politicians, law enforcement personnel, teachers, parents, and pastors — anyone who occupies a position of authority. They represent something society feels inwardly must be circumvented by the liberated and intelligent person.

These attitudes have not been without consequences. Our self-seeking society indulges the extermination of the unborn in the name of personal convenience, and offers up the elderly and handicapped as dis-

posable garbage. It scorns any suggested change of lifestyle to avert the consequences of a lethal venereal disease, demanding instead quick, easy solutions that would permit continued debauchery.

Greed has become a national ethic. Sacrifice and self-denial are qualities seldom seen and often ridiculed. Work is stripped of purpose and dignity as the dollar sign becomes the bottom line. State lotteries, sweepstakes, game prizes, gimmicks, and the belief that one should gain instant wealth with little effort or cost are valued more than productive labor. Acquisition, not charity, has become the standard of personal worth and meaning.

Convictions considered irrelevant

Christian convictions have been reduced to one choice among many and are considered to have little relevance to real life. A person's beliefs are considered as having meaning only in the context of one's private world as something useful for meditation, soothing the psyche, removing guilt, and providing some appearance of purpose. Few people would entertain the introduction of Christian doctrine into serious discussion. Instead, religious convictions are reserved for the discussion of the quaint and novel.

The church often becomes the illegitimate child of our age, baptizing its language and agenda in religious

terms, thereby granting them Christian respect. As a consequence, the church contributes to the erosion of the concepts of truth and authority and gives way to the subtle intrusion of the serpent's lie. Habakkuk's words then become true of us: "... they are a law to themselves . . . guilty men, whose own strength is their god" (Hab. 1:7, 11; NIV).

Anti-Christians have taken the high ground because many of us have forgotten that Christ is Lord of all. But as R. B. Kuiper reminds us, "The religion of the Christian man embraces the whole of life." Christ is Lord of eternity, but He is also Lord of time, heaven, and history. Nothing is outside God's dominion.

This is the place of hostilities between the world and us. A true Christian mind requires an attitude toward authority that modern secularism cannot understand or tolerate. Biblical revelation and the Christian church demand unre-served allegiance from Christians. Christians are, by definition, those who accept the Bible and the church for what they are, the visible vehicles of God's action in the world, calling forth our bending submission.

Reassert God's authority

Brethren, we must reassert the Christian principle of authority — first God's authority, then the authority of His revelation, the Bible. The Christian faith leaves us with little choice in matters of faith and doctrine; they are not open to debate. There is no such thing as a body of opinion in these matters; only obedience or disobedience.

Christ commands us to "demolish arguments and every pretension that sets itself up against the knowledge of God, and . . . [to] take captive every thought to make it obedient to Christ" (II Cor. 10:4-5, NIV). He commands that we call all to bend the knee at the name of Jesus and "to confess that Jesus Christ is Lord" (Phil. 2:10, 11; NIV).

Unless you and I, as Brethren, are willing once again to take seriously Christ's authority in all of life, we will never correctly join the battle against the falsehood of our times. We must engage the enemy at the point of conflict if we expect to witness for Christ. Anything less is a failure of obedience. [†]

Moderator's Progress Report on Reorganizing Boards into Ministries

As General Conference Moderator, I want to keep you abreast of progress being made in implementing the reorganization approved by General Conference in August. As you know, we voted to restructure our cooperating boards (with the exception of the Missionary Board), making them ministries under the jurisdiction of the General Conference Executive Council (GCEC).

GCEC met October 7 to begin the work of accomplishing this reorganization. The first item of business was to establish our purpose and to consider the division of ministries and the structure and number of commissions. With Moderator-Elect Mary Ellen Drushal as our resource person, we began the creation of a distinctive statement of mission for our denomination. This statement will eventually become the guiding influence for establishing denominational priorities and long-term goals.

A search committee for the Direc-

tor of Brethren Church Ministries is being selected and soon will begin its work. Nominees for commission members will be presented to and voted on at the 1989 General Conference. It is our goal to have the new unified budget in place for the 1990 fiscal year. Please remember that churches are to continue giving to the individual boards until that time.

We must never forget that mission and ministry are ongoing processes. Biblical absolutes never change, but

outreach and growth demand continued refinement and adjustment to the needs of the times. We have a great work ahead of us, and we undertake it with much anticipation of God's future for The Brethren Church.

Pray for us. Pray that God will grant wisdom, vision, unity, and obedience. Pray that in all that GCEC does, that God receives the glory.

In our Lord's service,
Kenneth Sullivan, Moderator

Search Committee for Dir. of B. C. Ministries

As noted in the Moderator's report above, a search committee for the Director of Brethren Church Ministries is in the process of being formed and will begin serving very soon.

If you are interested in having a job description for the position of

Director of Brethren Church Ministries, send a request to The Brethren Church National Office, 524 College Avenue, Ashland, OH. This job description will also appear in an upcoming edition of *Leadership Letter*.

If you would like to suggest a person for this position, you are encouraged to send this suggestion to the Brethren Church National Office as well.

More information about the work of the search committee will be included in next month's issue of the *EVANGELIST*.

A Request from the Committee on Committees

The General Conference Committee on Committees is in the process of formulating a slate of nominees for General Conference Committees to be voted on at the 1989 General Conference.

If you are interested in serving on any of these committees but never have had the opportunity to do so or never have been asked to serve, now is your chance to express your willingness to minister in this way.

The Committee on Committees is looking for people interested in serving on the following committees:

Nominating Committee: Two elders, two laymen, and two laywomen to be elected for one-year terms.

Committee on Committees: Two elders, two laymen, and two laywomen to be elected for one-year terms.

Church Polity Committee: One

person to be elected for a five-year term.

Rules and Organization Committee: One person to be elected for a three-year term.

Goals Committee: Two persons to be elected for three-year terms.

Worship Committee: Three to be elected for three-year terms.

Publicity Committee: Three to be elected for one-year terms.

Ways and Means Committee: Any number to be elected for one-year terms.

Conference Membership: Seven to be elected for one-year terms.

Hospitality: Any number to be elected for one-year terms.

Tellers: Any number to be elected for one-year terms.

For a complete listing of duties and responsibilities of these committees, please refer to pages 13-16 of the General Conference *Manual of*

Procedure. These should be available from the pastor of every congregation.

If you wish to have your name included in the slate of nominees presented to General Conference, please write to:

Tom Schiefer, Chairman
Committee on Committees
220 E. Locust
Lanark, IL 61046

The committee requests that you do this as soon as possible so that it can make as complete a report as possible to the General Conference Executive Committee meeting in December.

(Note: Nominations from the floor are also accepted for General Conference Committees. This request is only for those who wish to have their names included on the printed slate of nominees.)



Home Missions . . .

A Continuous Change!

By James R. Black

Executive Director of the Missionary Board of The Brethren Church

NOVEMBER IS HOME MISSIONS MONTH, and a traditional time to emphasize Brethren Home Missions. So let's talk about the program, its joys and sorrows.

It is true that on occasion Home Mission congregations close (recently Mesa, Ariz.). That is the price we pay as we attempt to plant congregations and help them mature. The *Manual of Procedure* for The Brethren Church sets forth the policy we follow. A new congregation is first a "class," is later upgraded to a "Home Mission Congregation," and finally, when it becomes self-sufficient, is recognized as an established congregation. The congregations are constantly evaluated during the class and Home Mission stages, and, at times, hard decisions must be made.

Although not all new churches succeed (a heartache in all denominations, we nonetheless continue to plant congregations and try to improve our record. It is of the utmost importance that we continue in our efforts to start new churches and that we work and pray for their early maturity.

Without a strong and aggressive Home Mission program, all other efforts of the church are less than effective. I am convinced, as are others within The Brethren Church, that our future will largely depend upon successful church planting.

In reality, the several districts are the real strength of Home Missions, especially in the area of church planting. The National Board works in cooperation with the districts, giving direction, encouragement, and financial assistance and supervision. We must remember to pray for district mission board personnel, even as we pray for Home Mission pastors and workers. And be in prayer also for a newly-formed Home Missions Task Force, which convened for the first meeting in Ashland on October 21.

Finally, thank you for your excellent encouragement and support. Together we can see Brethren Home Missions move ahead in ministry to accomplish the purposes for which it exists. We continue to invite your comments and suggestions as we try to do a better work. [†]

Turning Challenges into Blessings and Opportunities at Smoky Row

By Pastor Dale R. Stoffer

NO DOUBT, the greatest challenge facing me and the Smoky Row Brethren congregation during the last twelve months was my General Conference Moderator responsibilities. Carving out time in my schedule and asking the church to fill holes in a number of areas were difficult. Yet, I praise the Lord that the church not only rallied around me in prayer, but also filled in for me in a variety of roles — preaching, teaching, and leadership. It certainly helps to have three people in the church who are very capable preachers:

Bill Jolliff, Sam Meier, and Andy Whitman.

Nevertheless, I worried that my necessary shift of focus to denominational concerns during the past year might hamper the work of the Smoky Row Church. But again I thank the Lord that this was not the case. In fact, in spite of my absences (hopefully not because of them!), the church has had another excellent year of progress.

Thus far this year, we are averaging 50 in Sunday school and 78 in worship attendance. (The highest monthly average was in

June, when we averaged 91.) We continue to have a large number of families move away — we have lost five families already this year. But this difficulty is just the flip side of the phenomenon that makes our steady growth possible — a highly mobile population.

Personally, I marvel at our progress. Much of this growth has come because the Lord has led people to our fellowship who have had no prior contact with our church. But it is also partially due to the commitment of the people at our church to use their gifts unselfishly



"For churches, as for individuals, an important gauge of maturity is the turning of attention from one's self to others. The Smoky Row Church has shown great strides in the last few years in this area."

for the Lord's work.

The Lord has blessed us with an outstanding group of teachers in the children, youth, and adult programs. We also have very committed deacons who do the majority of visiting of our existing families, thus enabling me to focus on visitation of new people. (We have revised in modified fashion the annual "deacon visit" of the 19th century Brethren.)

Finally, the people on our Board of Directors are very conscientious about the various ministries they chair. By using the ministry model and by having all the ministries of the church represented on the board, the church has developed a united group for decision-making and policy-setting. It has been a joy for me to work with this leadership group. Though we face a variety of challenges, just as other churches do, we have generally dealt with these in a responsible, Christ-like manner.

I find it intriguing that most churches go through a maturation process much like that of a human individual. During infancy, both individuals and churches need a



great deal of tender loving care and individual attention. But as they grow through childhood, adolescence, and into adulthood, they increasingly (hopefully) gain greater maturity.

For churches, as for individuals, an important gauge of maturity is the turning of attention from one's self to others. The Smoky Row Church has shown great strides in the last few years in this area. Our giving to denominational benevolences has grown substantially. The congregation's interest in both outreach and social concerns has

also increased significantly. We presently are exploring ways in which we can become more intimately involved with an evangelical social ministry in Athens, Ohio.

We have also just recently begun a ministry to phone all the new people moving into our community in order to invite them to visit our church, if they have not yet found a church home of their own. We continue to seek ways in which we can be responsive to the needs of our own people and to those outside of our fellowship.

The greatest challenge now facing us is the need to provide additional Christian education space. We are rapidly reaching the space limits of our present building and anticipate reaching the maximum attendance level by 1990. Because of our present indebtedness on our land and building, we face the problem, though, of having to wait beyond 1990 to build our next unit. Be in prayer with us that we would be able to build soon enough so that we will not lose people because of not enough space. Our trust in the Lord continues to grow as we see His hand faithfully guiding us in so many areas. We trust that He will also guide us through this present dilemma as we remain faithful to His calling. [†]



The annual vacation Bible school at Smoky Row has been a successful means of introducing new children and their parents to the church.



Reaching Out to Others at Icard First Brethren

By Pastor Robert Payne

IT IS ALWAYS A JOY to be able to share with other Brethren, so I would like to update you concerning the Home Mission work in Icard, North Carolina.

As I told you in our letter published in *Insight into Brethren Missions* (May 1988), our church decided to support a mission pastor in India. With God's help, we have met and even exceeded the monthly amount needed to accomplish this goal. It is a real joy to be able to participate in the Lord's work in this way.

Because of our location, God has given us a unique opportunity for ministry. Our area has an abundance of hosiery mills, so we have procured donations of hundreds of pairs of socks, some of which we will send to India in the near future. In addition to the socks, the W.M.S. group has rolled bandages and is sending other health supplies to India. Closer to home,

the ladies have sent socks to help needy children in the mountain areas of North Carolina.

Our W.M.S. group is called the JOY Outreach Circle, and one recent opportunity for outreach came in the form of a grandmother. The W.M.S. ladies decided to "adopt" an elderly woman in a nearby nursing home as their special grandmother. Her name is Rosie, and she is a widow with no family nearby to help meet her needs. She was recently honored on Grandparents' Day during the morning worship service at our church. The W.M.S. group plans regular visits, special remembrances, transportation, and so forth as the needs arise.

The laymen's group is becoming more and more active. They organized a fund-raising event for our local OctoberFest. This festival provides a good opportunity for the men to work together not only in

fund-raising, but also in sharing with others about the Brethren.

An outreach for children that also took place in October was an all-day event called Kid's Fest. A full day of activities was planned with emphasis on children in kindergarten through sixth grade. Please pray that many will respond to the gospel message that was presented.

An area of concern as we look to the future is finding an appropriate place to purchase property for a place of worship. We have been looking at several locations. Please pray with us for the Lord's guidance as we seek His will in this matter.

Our greatest concern is that we "walk in a manner worthy of the calling with which we have been called" (Eph. 4:1) . . . to build up the fellowship of believers and to reach out in love, sharing the good news of Christ. [†]

An Air of Enthusiasm at the Newark Brethren Church

By Pastor Stephen Cole

IF the Newark Church building could talk, it would have told a long tale of woes. It would have told of a broken water heater, asbestos in the sanctuary ceiling, falling plaster, inefficient and worn out furnaces, and hedges so tall that they formed a wall in front of the building.

Now all that is past. After long hours of planning, much labor, and faithful giving by church people, the building's renovation is complete. In fact, on August 21, twenty-five years after the original dedication of the building, it was rededicated for the Lord's work.

"Isn't it great to be able to worship here without wondering what's going to fall on you!" is a statement now frequently heard. We at the Newark Church give the glory to God.

We also give thanks to The Brethren Church and to the Missionary Board of The Brethren Church. For as we were planning to do this major renovation, the Missionary Board saw our need and allowed us to become the recipient of a Growth Partners Club call in the last half of 1987. We also thank the Ohio District Mission Board for its support.

We were challenged by our 25th anniversary/rededication speakers to spend as much time and energy on growing as we spent on renovating. And we are doing exactly that!

The Administrative Board met on Wednesday following the 25th anniversary Sunday to set a goal of bringing five new families into the fellowship of the church by Christmas. Then the board approved two means to accomplish that goal: (1) an ad each week in the local advertising circular (which has already led to contact with one family), and (2) an organized effort to meet each family that moves in Newark. We

are setting up visiting pairs, bakers for cookies, and prayer partners to saturate this ministry.

We have also decided to replace our Wednesday evening prayer meeting with two growth groups to meet weekly. (This is so new it was just decided last night.)

There is definitely an air of enthusiasm in the congregation. Our people are inviting others and are praying for them to come. One lady who has to remain home with her husband due to his illness asked if she could send cards and make telephone calls to those who have missed services. What do you think we answered?

We are starting three youth groups again this fall at a time when we are low on school-age children. We are trusting the Lord to fill these important ministries.



The Newark Brethren Church building — sporting a new look inside and out.

We did suffer the loss of a piano player. We were sad to have Connie Jenkins leave. Yet, we are happy, for she has entered medical school and will make a fine Christian doctor.

The appearance of our church building in our neighborhood has been a deep concern to us. Our neighbors keep their lawns nice, and their homes are extremely well-kept. We removed most of the shrubs along the road and put in railroad ties to mark off an expanded parking area in front of our building. The neighbors *are* watching, for they tell me how much they have noticed all the improvements. How we care for our property is a part of our silent witness to the community.

We rejoice in all that God is doing here at Newark. Earlier this summer, when the temperature was over 100 degrees and attendance was low, we encouraged each other with this verse: "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Little did we know how soon we would turn the corner and begin to expand our efforts.

One effort that almost got lost in the middle of the renovation work was a change in our constitution, which replaced the official board with an Administrative Board, which has expanded powers to act for the congregation. This board is also responsible to set goals and present plans for the future. This allowed them to expand their thinking and do some dreaming. It is a change that has had a big impact.

We at Newark would again like to thank The Brethren Church for its giving to us through the Growth Partners Club call. You have had a big hand in our success. [†]

Working Together Through the Growth Partners Club

By Dale R. Stoffer, Church Planting Consultant

HOME MISSIONS is a vital part of the entire program of The Brethren Church. Not only is it the key to growth of the denomination in America, it is the key to the growth of our foreign missions as well. Maybe you hadn't thought of it before, but only as we expand our base at home will we be able to expand our work abroad.

Home Missions is not just the work of church-planting pastors and their congregations; it is the work of the entire church. All of us are needed if new congregations are to be planted. We need to unite in prayer for our existing works and for the Lord to supply church planters and tentmakers for our new works. We need to offer our time to our new churches, visiting them when we are in the area, offering our skills when they are in a building phase, helping with canvassing the target area for a proposed work. We also need to help our new congregations financially.

One of the most exciting programs the denomination has for providing financial aid to new churches is the Growth Partners

Club. This club was established in 1951 to help new congregations purchase property and build facilities. Existing congregations have also been aided in relocation efforts. Twice a year a "call" is issued by the Missionary Board to all members of the club requesting support for a selected work through gifts ranging from \$20 to \$50 (or more, if desired).

Your pastor has received application forms for this club, which will be made available during November. The Missionary Board would like to challenge the denomination to double the average amount of each call from around \$13,000 to \$26,000.

The Growth Partners Club asks so little of each participant, but it can mean so much to a new congregation facing the huge costs of land and building. Let us band together as Brethren in the same spirit we evidenced at the 1988 General Conference and support our Home Missions works as never before. May the Lord bless our commitment as we dedicate ourselves to the extension of His church. [†]



The structure of the Waterbrook Brethren Church building has been designed to suggest family dwellings joined together to form a village, symbolic of Christian people joined together to form the family of God.

Photo by Freddie Heisley.

Waterbrook Congregation Dedicates New Church Building on Sept. 25th

Edinburg, Va. — Members of the Waterbrook Brethren Church dedicated themselves and their new church building to the Lord during a dedication service held Sunday afternoon, September 25, in the new facility.

On a chilly, overcast afternoon, 160 members and guests appreciated the physical and spiritual warmth of the service and the vibrant colors and sweet aroma of the fresh flowers that graced the sanctuary. Two hundred burgundy balloons with silver ribbons that nestled against the foyer ceiling also brightened the occasion.

Following a brief welcome, Ralph Hutzell of the District Mission Board and Rev. Pat Velanzon of the Board of Spiritual Oversight brought greetings to the congregation. Both recalled memories of Waterbrook's beginning and bore testimony to the "strong determination of the people and the mighty works of the Lord" they had observed during the past seven years. Rev. Doc Shank representing the Edinburg Ministerial Association also brought greetings and spoke of "rejoicing together in this little town at what has taken place on this hillside."

Wayne Lambert then gave the call to worship and Jon Redmon offered the prayer of invocation. An organ and piano prelude followed, played by Dean Minnick and Mrs. Donna Ben-

nett, and Michael Woods sang "Praise You, I Will Praise You."

Following a time of inspiring congregational singing, Rev. Kent Bennett, who has pastored the Waterbrook Church since shortly after its formation, delivered the dedication message. In his message he answered the question, "Why another church when we already have too many in Shenandoah County?"

"Why?" Because "the kingdom of God is like a hidden treasure that moves a person in the know to sell everything he has to obtain it. . . . [This] treasure of the most important event, the most significant Person to walk and work on this earth is still hidden to too many. There is another new church because we must try again to make the walk and work of Jesus Christ central in all of human life."

Following this message, an offering was taken in which \$2,000 was received. Then Pastor Bennett led the congregation in an "Act of Dedication" in the form of a responsive reading, and Dr. Arden E. Gilmer, pastor of the Ashland, Ohio, First Brethren Church, offered the dedicatory prayer.

The congregation then quietly filed out of the building, each person taking a balloon as he or she passed through the foyer. When all were outside, David Ferguson, Dean Minnick, and William MacDonald, chairmen of the

congregation's three building committees, presented the church keys to Pastor Bennett, Property Committee chairman David Brown, and church moderator Larry Turner. The members of the congregation then released the balloons, each of which contained a piece of paper that told how to receive everlasting life. As the balloons soared upward, the benediction was offered to conclude the dedication service for the church building.

The design of this new building — which is located on an 18-acre site that features a natural amphitheater, beautiful woods, and graceful fields — resembles a series of family dwellings joined to form a village. This symbolizes the warm invitation the congregation offers to the people of the surrounding community to join their dwellings with the church and to unite with the members as the family of God.

Skylights above the Communion table and the pulpit let in light, symbolic of God's revelation through the Incarnate Word, Who is the light of the world, and through His written word, which gives spiritual light to our lives. Other structural and physical symbols throughout the building are dedicated to making the living God known to dying people.

The present structure is the first of a two-phase building program. Phase two will be construction of a larger, permanent sanctuary, with the present sanctuary being converted into a fellowship hall. The second structure, which will more than double the size of the building, will continue the "village" design of the present structure.

The Waterbrook congregation was organized in June 1982. It met for many weeks in homes, until Dr. William MacDonald offered his property, an old oil building on the north side of Woodstock, as a temporary meeting place. The building was quickly turned into a small sanctuary with four Sunday school rooms and a nursery. Though the accommodations were less than ideal, attendance grew from 35 to over 100.

In time the congregation felt led to purchase land and begin construction of their first worship facility. The first service in this new building was held November 30, 1986.

— reported by Gayle Vaughn

God sends no one away empty except those who are full of themselves.

— Dwight L. Moody

Ardmore Church Hosts Missions Fair For Brethren Churches of N. Indiana

South Bend, Ind. — Brethren from eight Northern Indiana Brethren churches gathered on the grounds of the Ardmore Brethren Church Saturday, September 10, for a World Missions fair.

Each church had been assigned a country in which The Brethren Church ministers and had been asked to set up a food booth featuring food of that country and a game booth with a game representative of that land.

Some of the games were quite authentic — Mexican piñatas, Colombian soccer, and a good old American basketball toss. Others were less authentic, but still great fun. One church, unable to come up with a

game representative of Malaysia, had a dunk tank instead. They called the tank the Indian Ocean and had a good time dunking Brethren in it throughout the afternoon.

Foods served included *empanadas*, chicken curry with rice, *papan chorreadas*, *chalupe*, *zoo tosapay*, and of course, American hot dogs and apple pie.

One surprising event occurred when a freight train passed by on the tracks behind the church. The engineer, his curiosity aroused, stopped his train and came over to join in the fun.

The fair concluded with an auction of donated art and craft items, during which the Brethren had a great time

bidding against one another. An Afghan brought the highest bid — \$110. But the highlight of the sale was the last item sold. It was one of the five dollar centerpieces that had decorated the tables for the missionary banquet at General Conference in August. It sold for \$45, but the lady who bought it donated it back to be sold again. The second time around it sold for \$40.

Allen Baer, on furlough from Brethren mission service in Argentina, was guest of honor for the day, and he brought greetings from the Brethren churches in Argentina. He was one of approximately 250 Brethren who enjoyed the food, fun, and fellowship of the day.

In addition to having a good time and learning more about Brethren mission work, the Northern Indiana Brethren raised \$1,860 during the fair for Brethren World Missions.



Food and game booths at the World Missions fair, including the Indian Ocean dunking tank at the far right.

Photos by James C. Ford.

“Good Time Was Had by All” at Rally Of Miami Valley Brethren Churches

Dayton, Ohio — If you picked up the newspaper on almost any given day when I was a kid, you probably would have read somewhere within it the comment, “A good time was had by all.” The statement was used so often that it became trite, even hackneyed.

But what else can you say when the comment truly fits the occasion — like the Miami Valley Rally held Sunday evening, September 11, at the Hillcrest Brethren Church here in Dayton?

The rally served (at least in my mind) as a Triad meeting, except in this case two Triads (New Lebanon, Pleasant Hill, Gratis; and Gretna, West Alexandria, Hillcrest) met together. But it was also in keeping with the Ohio District decision to have two separate rallies (one in the northeastern part and one in the southwest-

ern part of the state) this fall rather than to have one district conference meeting.

At our rally, “A good time was had by all.”

We heard the Word read, *and a good time was had by all*. We prayed together, *and a good time was had by all*.

We listened to a woman from West Alexandria give a moving testimony of how the church had moved to the number one position in her priorities. We also sang hymns, this family of God whose members possibly met a brother or sister in the faith for the first time. *And a good time was had by all*.

We heard special music by a trio from West Alexandria and another special by a young lady of the area, both enthroning the Lord on the

praises of their music — *and a good time was had by all*.

We then heard a stirring message from Rev. Archie Nevins, church-planting pastor of a new work in Springboro, Ohio. He spoke of our Lord and of the faith, and, almost as an afterthought, of the “how to” of bringing a new church to life in the southern part of Miami Valley. In our minds his message was much too brief, for *a good time was being had by all*.

After the service we retired to the fellowship hall, where we ate cookies and ice cream. There I met a sister, whose son — when I asked where *she* lived — glibly replied, “At the Dayton Mall.” There I renewed my friendship with a brother I hadn’t seen in years. Laughter was everywhere, and many people commented that we ought to do this more often, a testimony that — yes, you guessed it — *a good time was had by all*.

— by Pastor Wes Ellis, Hillcrest Brethren Church

North Georgetown Brethren Family Finds Foster Parenting Rewarding

By Debra S. Morrow

The following article about the Curfman family appeared in the Morning Journal of Lisbon, Ohio, and is reprinted here with the permission of that paper. Debra S. Morrow, who wrote the article, is a staff writer for the Morning Journal.

Mr. and Mrs. Curfman are members of the First Brethren Church of North Georgetown, Ohio, where their entire family attends regularly. At least one of their foster children has been baptized at the church, and three others are scheduled to receive baptism. This article was sent to the EVANGELIST by the Curfmans' pastor, Rev. William Walk.

East Rochester, Ohio — Being parents to one or two children can sometimes be frustrating. Carol and Cecil Curfman, have — over the past five years — taken on that responsibility for 23 children ages 9 months to 18 years.

After finding that they were unable to have any more children after daughter Tina was born, Carol began to notice television and magazine ads for foster parenting. She said she also knew some other foster parents, and in discussions with them, her interest began to grow.

Being a born-again Christian, Carol said she was confident of her now 22-year marriage to Cecil and decided to put the decision in the Lord's hands. "I prayed. I told Him, if you want it to be so, then Cecil will go along with it." When the question was put to Cecil, he never hesitated. "I said, 'We'll try it for a year,' and here we are."

Since that initial visit from a foster child five years ago, the house has never been empty. "There is no span in that time that a child hasn't been placed here. It's constant," Cecil said.

After the decision was made, the Curfmans were linked with the Columbiana County Children's Services and sent to school for an eight-week period to learn about their various programs on foster parenting. Following the school sessions, they applied for licensing and, after a home study by the agency, received a license for up to four children to live in their home at any one time.

The home study is conducted with all prospective foster parents, the Curfmans said. Homes are checked for safety, stability and personal preferences.

For instance, since the Curfmans own a home with several steps leading to the three floors, they requested that physically handicapped children not be placed with them, since it would be a hardship for the children. Personal preferences may also be given for age groups, medical problems, interracial children and other reasons. Licenses are renewed each year, and personal preferences may be changed at will.

Foster parenting isn't always easy, but it is rewarding. And even though the goal of the program is to get the children back to their natural families, that can sometimes be difficult. After the experience of raising an infant to toddler-size and watching as she learned to walk and talk, the Curfmans have decided they do not wish to take any more babies for a

while. "It's just too hard to give them back," Carol said.

Children are kept with the foster parents for as long as is deemed necessary by the courts. Most of the children have been taken from their homes because of abuse and/or neglect and are in need of a place to stay until their families are able to get themselves stabilized.

Natural parents may visit the foster homes, at first in the company of a social worker from the agency, later on their own. They are advised beforehand what they are and are not permitted to discuss with the children. But the Curfmans have been lucky and have had good relationships with almost all of the natural parents.

As the time nears that the child will be returning to his natural home, he might leave the foster home for day-long or weekend home visits. "That's the number one goal, to reunite the kids with their natural families," Carol said.

But while the children are with
(continued on next page)



Ashland, Ohio — Ashland Theological Seminary broke ground October 3 for its new \$500,000 classroom building. The facility will contain five classrooms and will enable the seminary to begin its second project of enlarging and expanding its library. Participating in the ground-breaking ceremony were all living past and present deans of the seminary — (r. to l.) Dr. Delbert Flora (1953-63), Dr. Joseph Shultz (1963-79), Dr. Charles Munson (1980-85), Dr. John Shultz (1985-88), and Dr. Kenneth Walther (present dean).

Hillcrest Brethren Church Holds Annual "Ox Market and Flea Roast"

Dayton, Ohio — While vacationing in Michigan on one occasion, my wife and I stopped at an ox roast and flea market. The feature of the event was a whole bullock roasted on a spit. A long line of tables had been set up for the feast, and, almost as an aside, three small tables holding a few trinkets at bargain prices stood off to the side, constituting the flea market.

A week before the September 24th flea market at the Hillcrest Brethren Church, I began to spoof by calling ours an Ox Market and Flea Roast. But what I said in jest turned out to be prophetic.

By Saturday, September 24, the church's gym was filled to overflowing

with salable items collected over a period of months. It had taken more than a week of concentrated effort just to price and arrange the items.

There were desks, chairs, dinette sets, easy chairs, lawn mowers, tools, and kitchen accessories of nearly every description. There were suits, shirts, skirts, and shoes. And there was etc. — lots and lots of etc.

At the entrance was a baked goods table, and down in the basement there were hot dogs, beans, corn bread, and things to drink. But the food was a minor part of the occasion, the Flea Roast as it were, and the articles filling the gym represented the main event — the Ox Market.

Though the doors didn't open until 9:00 a.m., a line started to form outside the door an hour earlier. Over the years the annual Hillcrest Flea Market has gained a reputation in the neighborhood. It's an opportunity for people to buy a wide variety of items at fair prices (buy things *cheap* is a better way of putting it). Where else can you find an article of clothing — good quality clothing — or perhaps a good pair of shoes for only a quarter? We hope that it is a ministry to the poor, but anyone is welcome.

When the doors opened at 9:00 a.m., it was a madhouse for a while. It reminded me of the comic strip of Dagwood's Blondie at a Macy's sale. For a full three hours people waited in a long line to pay for their goods and to have them sacked. Then the rush began to wane — a little.

(continued on next page)

Foster Parents

(continued from previous page)

their foster parents, the idea is to make them feel as much a part of that family as possible. "We treat them like one of our own," Carol explains. "They do everything we do and go where we go. They're (the same as) ours."

She said that a necessary part of the child's stay with the foster family is to build the child's self-confidence and esteem. "A lot of kids out there are abused and neglected and need somebody while their family gets themselves back in order."

Cecil said he enjoys his role as a foster father very much and tries to spend as much time with the children as possible when he's not at work at his job on the bacon press at Carriage Hill. "I take the kids fishing and try to do a lot of things with them. They like that. . . they like the attention from a parent figure . . . and I enjoy the time with them too."

"Breaking in" a new child can sometimes be difficult, but the Curfmans use their secret weapon — an Atari video game. "They all like that," they said. "That gets them going." Another icebreaker, Carol related, is a shopping tour through a large playpen filled with clothes. "They like to get a change of clothes after they get here, and maybe even new clothes. Sometimes it's the first time they've been able to pick out their own new clothes."

And once the ice is broken, the children will usually open up and talk with Carol and Cecil. "They like to talk after they get going, sometimes

maybe they talk too much," Carol said. "But that's okay, we don't mind."

Raising that many children can get expensive, but the Curfmans get assistance from the agency. They explained that all the children's medical bills are furnished, clothing allowances are provided twice a year and special funds are given to the children for special events such as buying sports equipment for school sports. "We had a girl go to the prom this year, and they bought her prom gown," Carol said.

Carol saves money by canning vegetables from their large garden on their two-acre lot. "He (Cecil) gardens and I can," she said.

When the children are in their home, there are rules set by the state which the foster parents must adhere to strictly, the Curfmans explained. As an example, each foster child must have his own bed. But it gets easier as time goes on.

"I do things as they come," Carol said. "I handle situations one at a time." She credited her school district, United Local, with helping the children to adjust.

"United school district is very caring. They help you at home and in school with any discipline or type of problems you might have." While the Curfmans play the major parental role in their foster children's lives, the agency has the final say. They are the legal guardians of the children.

"We're a substitute family, that's what we are," Carol said. Her husband agreed, saying that "it's either here or in an institution for the kids. I'd rather see them here." Both parents

agreed that the children get a taste of a better one-on-one family relationship.

And when the time comes for the children to leave, there are always mixed feelings. "The fun times always outweigh the frustrating ones, and when we send them home we do it with a prayer. That's the only way to do it," Carol said.

Over the past five years Carol and Cecil have been mother and father to 23 children, one of whom is past legal age and decided to stay on. "He's still here. He's downstairs sleeping before he goes to work later today," Cecil said.

The shortest stay for a child has been four days for the Curfmans and the longest was two years. After they go home, most keep in touch by letter writing. Although most are still in the area, one of their "children," an 18-year-old boy, now lives in California and still writes.

The Curfmans' natural daughter, Tina, 16, has had few problems with her foster brothers and sisters. "The few she didn't get along with were right at her age, so that was understandable," Carol laughs. Now, looking ahead to her future, Tina will put her experiences to work as she studies psychology in college.

"I'm happiest when I'm with kids," Carol said. "It (the foster parent program) is very rewarding and we don't have any regrets. We've enjoyed all of the kids." She recommends the program highly to all interested persons. "If you love kids and have the space, there are a lot of kids out there who need you."

"Women in Ministry" is Theme of Southeastern District Conference

Maurertown, Va. — "Women in Ministry" was the theme of the Southeastern District fall conference held Saturday, September 17, at the Maurertown Brethren Church.

Rev. David Cooksey, Director of Pastoral Ministries for The Brethren Church, presented the keynote address, substituting for his wife Carolyn, who had recently undergone surgery. Rev. Cooksey focused on the word "ministry" and the purpose of all ministry: to reach a lost world.

Mrs. Jean Shank, moderator-elect of the district, reflected on the pastor's wife in ministry. She began with a comical but sometimes true-to-life skit of two church members talking on the phone about the pastor's family. She emphasized that the pastor's wife (as well as each member of the pastor's family) is a human being with deep

human needs, and she challenged her listeners to respond to their pastoral family with encouragement and support.

Mrs. Edna Logan (who received a glowing introduction by one of her daughters) highlighted the lives of women in Brethren history who have made an impact on the church. These included Anna (Mrs. John) Kline, Sarah Majors, Laura Grossnickle, Jean Shank, Veda Liskey, and Margaret Lowry.

The only major item of business at the conference was approval of a new constitution for the district. The Rules and Organization Committee had spent several months reviewing and revising the document. Because of the extensive preparation this committee had done, the revised constitution was approved with little debate.

The spring conference will be hosted by the Mt. Olive Brethren Church on Saturday, April 22, 1989.

A sidelight of the conference just completed was a friendly competition between the Bethlehem and Mt. Olive Churches to see which church could have the most people attending district conference. The competition was in response to Dr. Jerry Flora's General Conference address, which noted that in the past Brethren were "cheer-leading" one another on. Bethlehem Pastor Pat Velanzone picked up on this idea and challenged the Mt. Olive congregation to see which church could have more people at the conference.

Though the Bethlehem Church is somewhat smaller than Mt. Olive, they "won" the contest with 20 adults and youth attending, compared to 15 from Mt. Olive. But, as Rev. Velanzone noted, no one really lost, for each church had more people attending the district conference than at any time in recent memory.

— reported by Rev. Ronald W. Waters

"Ox Market and Flea Roast"

(continued from page 19)

By 11:30 a.m. the baked goods table closed up shop — sold out except for a few items that members were still bringing in. By three o'clock the kitchen crew was out of business, but still people were coming into the gym. The fact that the "best stuff" had already been purchased was offset by a further reduction in prices.

It was my first Ox Market at Hillcrest, and what a hectic time I had! But one person remained composed throughout the day — Genie Downs. Genie is the seed planter and prime mover of this event. One has to have sympathy for her husband, Tom, who is called upon to move bed frames, mattresses and box springs, dressers, chairs, etc. (lots and lots of etc.). He does it ungrudgingly with broad shoulders, a spring in his step, and a beat up pickup truck.

The point of it all for Genie is twofold: it is a ministry to the poor, and the proceeds are aimed at missions, in which Genie has an intense and constant interest.

This interest also permeates her children — Paul (13), who did his share of hauling, and Cinnamon (15), who made her debut recently with Dayton's Youth Symphony as solo harpist. Cinnamon is known at the Missionary Board for sending money she has earned playing her harp — but that's another story.

As the event wound down, the

cleaning up began. By this time I was bone weary, unaccustomed to this kind of work, and I became philosophical. I thought of Jesus turning the water into wine and only the servants, the insignificant unknowns, knowing where it had come from. Not the caterer, not the bridegroom, and certainly not the guests.

I also thought of Dietrich Bonhoeffer's statement: "When Christ bids you come, He bids you come and die." In some ways, evangelical Christianity may have sold a bill of goods by saying, "When Christ bids you come, He bids you come and be happy." Yet for people like Genie Downs, happiness is found in sacrificial efforts.

I also thought of words found in

Ephesians 6:13, 14: "... and having done all, to stand. Stand therefore . . ." Genie did all, and stood. I'll always be convinced that the backbone of Christianity is not the high visibility preachers, singers, and theologians, but rather the obscure people with an intense and enduring interest in and commitment to causes outside themselves who *stand*.

The only time during the day that I saw Genie overwhelmed was when she learned how much was made for missions — over \$1,800. She covered her gaping mouth with her hand for a moment and let out a hint of a gasp. Then she turned and picked up a broom and a dustpan.

— by Pastor Wes Ellis

Balloon Release in January Brings September Visitors

Bryan, Ohio — A balloon release in January brought visitors to the First

Brethren Church of Bryan in September.

On the first Sunday of this year (January 3), members of the Bryan congregation released 100 helium-
(continued on next page)



Visitors from Canada (left table) enjoy the hog roast at Bryan First Brethren.

Masontown Celebration Focuses on The Importance of Sunday School

Masontown, Pa. — The importance of Sunday school was the focus of a celebration held Sunday, September 11, during the worship service at the Masontown Brethren Church.

The celebration was in observance of Sunday School Day, a day designated by the Brethren churches of Pennsylvania in which to promote Sunday schools in the district.

During the Masontown celebration, Mrs. Virginia Wilson, teacher of the Mission Class, spoke of what Sunday school has meant to her. She told how her mother, Edith Rosie (now deceased), a devoted member of the Brethren Church and of the Dorcas Class, saw to it that all her children were in Sunday school each Sunday. Mrs. Wilson also gave a history of her own Sunday school teaching career.

Mrs. Emma Genshaw, member and secretary of the Builders Class, told why she enjoys Sunday school. She spoke of the closeness and love class

members share with one another — much like family.

Primary Class members Shannon Logan, Michelle Rosie, David Shimek, Heather Reda, and Valerie Berish presented two special numbers for the service. They were led by Mrs. Pat Yakubec and accompanied at the piano by Mrs. Irene Rosie.

During the service three Masontown members were presented awards from the Fayette County Sunday School Association for 25 consecutive years as workers in the Sunday school. Both Virginia Wilson and Emma Genshaw received awards, as well as Sunday school teacher Mary Davis.

A special certificate of appreciation from the Masontown Brethren Church Board of Christian Education was presented to Mildred Johnson for her more than 30 years of service to the Sunday school. In accepting the award, Mrs. Johnson testified to the years of pleasure she has received

teaching children in the primary department. Though now stepping down to let someone younger take her place, she will nevertheless continue to serve as a substitute teacher.

Pastor Russell King's sermon for the service, entitled "Soma-Body," focused on the importance of being part of the body of Christian believers called the church.

In addition to celebrating Sunday School Day on September 11, the Masontown Church hosted a Pennsylvania District Sunday School Workers Rally the previous day. Approximately 50 Sunday school leaders and teachers from Pennsylvania Brethren churches were present to hear Dr. Mary Ellen Drushal, associate professor of Christian education at Ashland Theological Seminary, speak in the morning about the ministry of the Sunday school and to attend afternoon workshops. Workshop leaders and their topics included Linda Barr — Youth; Linda Beekley and Alberta Holsinger — Children; Tim Rowsey — Young Adults; and Dr. Drushal — Superintendents and Pastors.

— reported by Mrs. Mildred Wheeler

Early Service is Successful During Summer at Mt. Olive

Pineville, Va. — Some folks in Virginia like to get up early, and they proved it by attending "8:15 Praise!" an early, informal worship service offered for eleven weeks this past summer by the Mt. Olive Brethren Church.

For several years the church had held Sunday school and worship services a half hour earlier during the summer months. But this was the first time the church offered two separate worship services — one at 8:15 and a second at 10:30 — with Sunday school in between at 9:15.

Most good ideas are not original, but are copied from somewhere else. This idea and the name were copied from

the Waterloo, Iowa, First Brethren Church, which has offered an early Sunday worship experience for four summers under the leadership of Pastor Lynn Mercer. The concept is unique because summertime is when many churches decrease rather than increase the number of services.

The emphasis of the early service at Mt. Olive was on informality — casual attire was welcomed and encouraged. The service included more singing and more opportunity for sharing. In addition, the worship area was cooler on hot mornings, and the early starting time allowed attenders to get an earlier start on other activities.

Average attendance at the 8:15 service was 38, while the 10:30 service averaged 63 weekly. The total attendance for the eleven weeks was up nine

percent over the same period in 1987.

A survey at the end of the summer revealed that those who attended the early service regularly were genuinely glad to have opportunity to worship early in the day. The largest source of dissatisfaction with two services was the sense of loss in not having as much fellowship with those attending the other service.

Of those responding to the survey, 72 percent expressed a desire to have an early service next summer. Also, 61 percent said they would favor consideration of an early worship service year-round as one possible means to allow for future growth in the church.

Reflecting on the summer, Pastor Ron Waters noted, "I read recently that most churches are satisfied with a goal of trying to get their facilities filled up for one service. But ministering churches are those who are willing to meet people at their point of need and responsiveness. While we had fewer people in each of the services than we'd have had in only one combined service, comments revealed that we served more people by offering two services than we would have if only one service had been available. To me, that's what the purpose of the church is all about.

"Perhaps other churches should study the possibility of offering multiple worship experiences," Waters said.

Balloon Release Brings Visitors

(continued from previous page)

filled balloons to begin their year-long celebration of the church's 100 years of ministry in the Bryan community. Attached to each balloon was a note giving information about the church.

One response was received to the notes on the balloons — from a person in Inwood, Ontario, in Canada. This person is a member of the St. Andrews B & E United Church of Inwood, which, ironically, is also celebrating its 100th anniversary this year.

When the Bryan Church held its homecoming weekend on September 24 and 25, twelve members of the St. Andrews Church came to participate in the festivities. They enjoyed the hog roast in the church parking lot on Saturday evening and attended the worship service and a pot-luck lunch on Sunday.

Other special guests for the weekend were former pastor Rev. Smith Rose and his wife Florence.

— reported by Louise Bishop, corresponding secretary

From The



Grape Vine

Michael Lee Stone was born to Rev. David and Jill Stone on September 15th. Michael weighed in at 8 lbs. 1½ oz. Rev. Stone is pastor of the Roann, Ind., First Brethren Church.

Dr. Kenneth Walther, the new dean of Ashland Theological Seminary, was officially installed on September 25 during the morning worship service at the Ashland Park Street Brethren Church. Dr. Fred

Finks, vice president of the seminary, presented the message for the service.

The National Association of Evangelicals has called on evangelicals to boycott the purchase of the video cassette version of the film *E.T.: The Extraterrestrial*, because of the "callous indifference to the Christian faith" MCA/Universal displayed in releasing *The Last Temptation of Christ*. The video of *E.T.: The Extraterrestrial* was released by MCA/Universal in October.

Brethren House Ministries recently released two new Christian education resources. *Advent Symbols to Make* describes and illustrates 24 common symbols seen on Christmas cards and decorations during Advent. It includes scripture passages and directions for making and discussing each symbol. Cost is \$6.25. A *Hunger Learning Kit* includes a 36-page teacher's guide de-

scribing various activities useful for teaching about hunger as well as a variety of materials ready to cut out and assemble for classroom use. It is suitable for elementary, middle school, and intergenerational groups. Cost is \$25. These resources may be ordered from Brethren House Ministries, 6301 56th Ave., St. Petersburg, FL 33709.

Ben Witherington III, associate professor of biblical and Wesleyan studies at Ashland Theological Seminary, is the author of a new book, *Women in the Earliest Churches*. The book, published by Cambridge Press during the summer, is a follow-up publication to his first book, *Women in the Ministry of Jesus*.

World Relief Corporation personnel have been at work recently helping to coordinate relief efforts and to provide relief in Latin America following Hurricane Gilbert and in Bangladesh following record flooding there.

In Memory

Pastor Cirilo Ruiz, 53, senior pastor of Brethren mission work in Mexico City, died October 6 following an illness of several months.

Pastor Ruiz' ministry with The Brethren Church began in 1979 with a home Bible study in a new community in Mexico City. The group met in homes for three years, then a piece of land was purchased and soon after a chapel was built. Other construction followed as funds from the Missionary Board were available and as local church efforts made it possible.

When his funeral was conducted at the church where Pastor Ruiz had so faithfully served, the building was full. And when the word was preached, several people surrendered their lives to Christ.

Dr. Juan Carlos Miranda, who supervises Brethren work in Mexico, says of Pas-

tor Ruiz, "We have lost a pioneer, but his work and witness will continue to be a challenge to those that remain. We are sure that the Brethren in the United States and those in the mission field will want to pray for this family during this time of sorrow."

Pastor Ruiz is survived by his wife, Concepción, and three daughters, 13, 8, and 3 years of age. Condolences and assistance may be sent in care of the Missionary Board of The Brethren Church, 524 College Ave., Ashland, OH 44805.

Betty Goodrick, 59, October 13. Member for 32 years of the South Bend First Brethren Church, which she served as moderator, church treasurer, Sunday school teacher, and youth leader. She also served on the Indiana Board of Christian Education and worked at Camp Shipshewana. Services by Pastor Larry R. Baker.

Beverly Watson, 56, October 8. Member of the Bryan First Brethren Church. Services by Pastor Mark Britton.

George Grantz, 58, October 2. Member of the Pleasant View Brethren Church. Services by Pastor R. Keith Hensley.

Wilma Grim, 85, September 29. Member of the Bryan First Brethren Church. Services by Rev. Theron Diehl.

William Fairman, 59, September 27. Member of the Pleasant View Brethren Church. Services by Pastor R. Keith Hensley.

Phyllis M. Baney, 84, September 21. Member of the Ardmore Brethren Church. Services by Pastor Gene Eckerley.

Mrs. O. Beulah Lowery, 97, September 16. Member since 1915 of the St. James Brethren Church. Services by Pastor Brian H. Moore.

Jack Starliper, 60, September 8. Member for 11 years of the St. James Brethren Church, which he served three years as a

trustee and this year as head trustee. Services by Pastor Brian H. Moore and Associate Pastor Timothy P. Garner.

Lena Fulk, 77, June 13. Longtime member and deaconess of the Cerro Gordo Brethren Church. Services by Pastor Henry Wilson.

Weddings

Lydia Stratton to Steven Fritch, October 8, at the Bryan First Brethren Church; Pastor Mark Britton officiating. Bride a member of the Bryan First Brethren Church.

Kelly Cox to Kevin Moe, October 1, at the Bryan First Brethren Church; Pastor Mark Britton officiating. Bride a member of the Bryan First Brethren Church; groom a member of the Sarasota First Brethren Church.

Deborah Kay Beers to Larry Robarge, September 24, in Burlington, Ohio. Groom a member of the Bryan First Brethren Church.

Linda Johnson to Mark King, September 24, at the Muncie First Brethren Church; Pastor Keith Bennett officiating. Bride a member of the Muncie First Brethren Church.

Goldenaires

Dile and Rhoda Leidy, 55th, November 29. Members of the Vinco Brethren Church.

Daniel and Eliza Miller, 60th, November 28. Mr. Miller a member of the Dayton Hillcrest Brethren Church.

Membership Growth

Masontown: 3 by baptism

Brush Valley: 15 by baptism

St. James: 9 by baptism, 4 by transfer



Pastor Cirilo Ruiz with his wife, Concepción, and their three daughters, in a photograph taken May 29, 1988.

Little Crusader

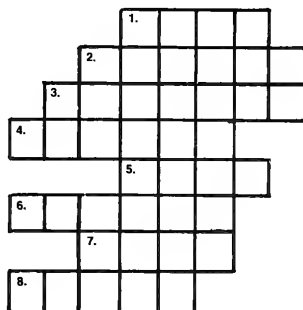
Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

DO YOU REMEMBER?

We say many things to God when we talk to Him in prayer. But there is one thing we should remember to tell Him every day. The answer is 1. down.

To find the answer, choose a word from the word box to complete each sentence. Write the words in the boxes across. Do you remember to say this to God?

1. God's word is _____.
2. We learn of God at home and at _____.
3. God created the _____ and the earth.
4. He made all _____.
5. We _____ God loves us.
6. We talk to God in _____.
7. God's _____ Spirit is with us.
8. God's Son is _____.

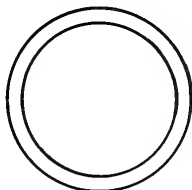


Word Box

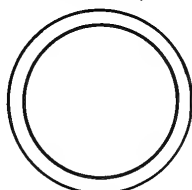
Jesus	things	true	more
know	church	Holy	prayer
false	God	think	heavens

THANK YOU, GOD, FOR OUR FOOD.

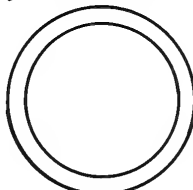
On these empty plates, draw pictures of your favorite foods for each meal.



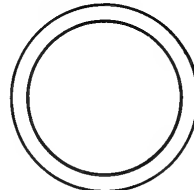
Breakfast



Lunch



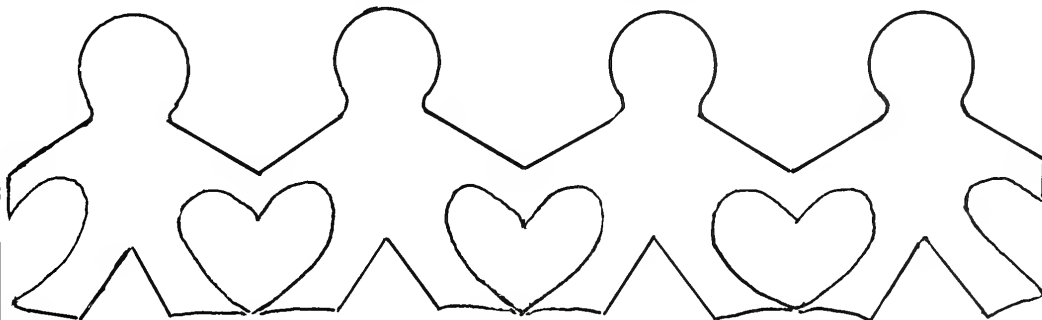
Dinner



Snack

THANK YOU, GOD, FOR LOVING PEOPLE.

In each figure below, write the name of a person who is special to you.





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Once again we THANK YOU for your faithful support of the Brethren Home Mission Program through regular and special gifts, Growth Partners, and the Revolving Loan Fund. Your continuing help is needed. Please do not fail to do your very best in supporting Home Missions in 1989.

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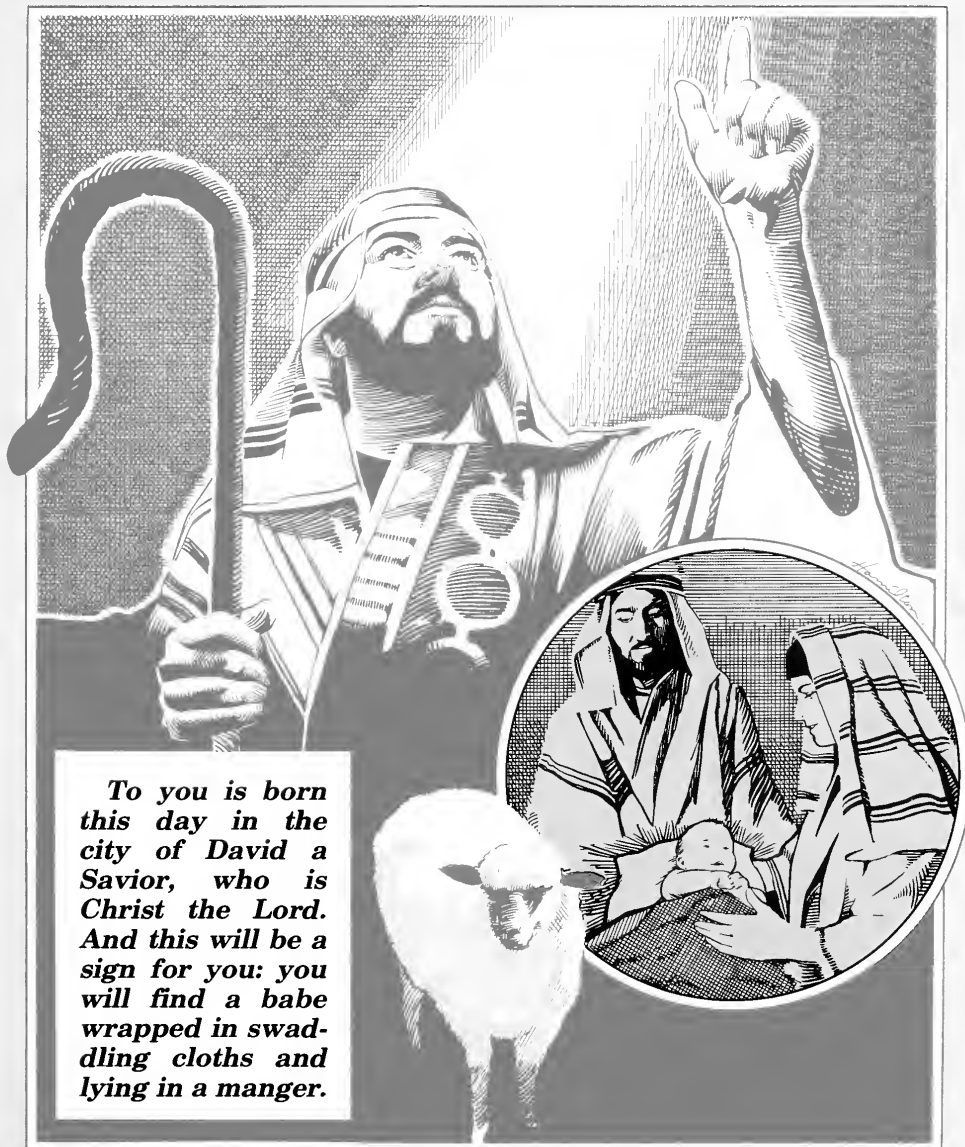
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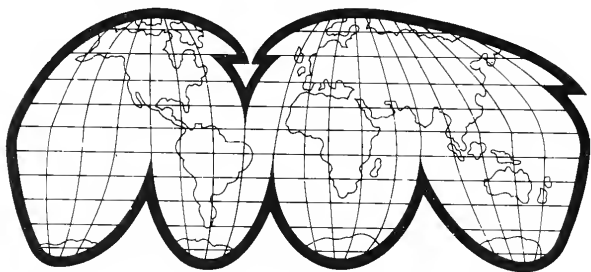
THE BRETHREN Evangelist

DECEMBER 1988



*To you is born
this day in the
city of David a
Savior, who is
Christ the Lord.
And this will be a
sign for you: you
will find a babe
wrapped in swad-
dling cloths and
lying in a manger.*

Developing a Global Vision



by
**John
Maust**

Playing at Missions

THE OTHER DAY I read an article in which the author warned against "playing at missions."

Playing at missions? It sounded like something we should avoid, although the writer didn't go into detail. Would we really "play" at something as important as world missions?

Some people, of course, take their play seriously. Athletes, for example, spend hours, weeks, and months training for competition. We recently witnessed a display of this dedication in Seoul, South Korea, where Olympic athletes with years of training competed for a few brief seconds of glory or tears.

Professional athletes also adopt an earnest attitude toward play. They polish their skills through a lifetime of training. They realize that if they don't play well, they don't eat.

Children and play

Children aren't into sports for money, but they, too, take play seriously. I know from experience. As a grade schooler, I justly earned a reputation as a sports fanatic.

I listened to practically every game of the Chicago White Sox. Even when the Sox played on the West Coast and games started at 11:00 p.m. Indiana time, I would snuggle into bed with my transistor radio and catch at least a few innings.

It was the same story with the Purdue University Boilermakers and the Chicago Bears, both of which received my wholehearted de-

votion. And there's not enough space to tell you about my youthful frenzy for Indiana high school basketball.

If I had been as zealous about the Lord as I was about "playing," I would have become a grade school William Carey or David Livingstone.

Going through the motions

Having said all this, I don't think the above-mentioned writer was thinking about our *zeal* when he criticized "playing at missions." He wasn't thinking about something potentially positive. Just the opposite. He meant our tendency to merely go through the motions without taking missions involvement seriously.

Sometimes missions is something we do only when there is time or money left over. It's as if we are saying, "We'll do something about missions after we get our real work in the church done."

To be sure, we may get involved in missions in a program sort of way. But we are "playing" when we don't examine the results of our efforts to see whether we are really accomplishing anything.

We hold our once-a-year missions conferences and we support a missionary or two financially. These activities are important. But do we aggressively seek other and more effective ways to involve people and to spread the message about God's Son to all peoples of the world? (For example, I believe a good measure of a church's success in missions is how many of its young people go into

short-term or career missionary service.)

Or maybe we "play" at missions because it's less threatening. It's certainly a lot easier to expound about the heathen from the safe confines of a missions committee meeting than it is to cross a street or an apartment hallway to invite a neighbor to church.

And we need to check ourselves: Do we also **pray** about missions or do we **play**? Do we pray for the lost and for our missionaries, or do we deceive ourselves into thinking that our "activities" are enough? Let us never forget that missions puts us into the middle of spiritual warfare. The battle is only won with God's weapons — prayer and God's word.

There's another group in our churches who give the impression of "playing" at missions. These are the missions fanatics who talk in missions lingo, which the ordinary layperson cannot even understand. They unintentionally form into little cliques who keep track of missions statistics and unreached peoples groups like some baseball fans do their heroes' batting averages.

We missionaries and missions workers have to be careful not to start "playing" this way. In doing so, we scare away or turn off potential workers. In our prowess for handling charts, graphs, and missions strategy, we may become proud and lose our perspective of what missions is really about.

Missions is about people all over the world who need to hear about Christ in a way and language they can understand. The way we "play" at missions helps determine whether these folks win or lose for all eternity.

No bench-warmers

I'm always amazed that God has chosen to use imperfect Christians like you and me to get this important message out. And, after some rather frustrating years in high school sports, I'm glad that in this "game," there are no bench-warmers.

Missions is truly a team sport, and we're all going for the gold, as it were. Therefore, "let us run with perseverance the race marked out for us," as the writer to the Hebrews said, sounding like a coach. "Let us fix our eyes on Jesus, the author and perfecter of our faith." [†]

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Director of Brethren Church Ministries

The 1988 General Conference approved implementation of the position of Director of Brethren Church Ministries. At the October meeting of the General Conference Executive Council a search committee was appointed composed of James R. Black, Judi Gentle, Brian Moore, Dale Stoffer, and Moderator Kenneth Sullivan.

This committee has completed the job description for the position of Director of Brethren Church Ministries (DBCM). If you are interested in receiving a copy of the job description, please send a request to Berniece Miller at the National Offices, 524 College Ave., Ashland, OH 44805. Those wishing to be considered for the position must submit a resume to Mrs. Miller by January 13, 1989.

The committee also asks that anyone wishing to submit a nomination for this position please send it to Mrs. Miller as well. The committee will follow up nominations by encouraging those nominated to submit a resume by the January 13th deadline. It is the committee's hope — if the Lord provides a suitable person — that this individual will be able to assume the position of DBCM in June or July 1989.

Answers to Little Crusader Page:

No answers necessary. Enjoy the game.

Please note: This month's "Little Crusader" page is the last one to be contributed by Mrs. Alberta Holsinger, who has been preparing the children's page for the past two years and three months. Our sincere thanks to Mrs. Holsinger for her fine work and her faithful service. The new children's page contributor will be announced next month.

*"And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger . . ." (Luke 2:7).**

WHY in a manger? "The answer is obvious," you say. "The rest of the verse tells us that there was no room in the inn. Therefore Mary and Joseph took refuge in a stable. When the baby Jesus was born, Mary placed Him in the only 'crib' available, a manger, the food box for the animals."

Yes, that's the obvious reason, the immediate cause of why the Lord of the universe was placed in a manger at His birth. But surely there's more to it than that.

God was in control of Christ's birth. He determined the time of His birth (the fulness of time, Gal. 4:4) and the town in which it took place (it had been prophesied years earlier). Surely He could have arranged human affairs in such a way that Jesus would have been born somewhere other than a stable, where He was placed in a manger.

But He didn't. Therefore, God must have had some reason for Jesus to be born in a stable. So again I ask, "Why in a manger?"

While making no claim to being able to plumb the depths of the mind of God, I would like to suggest two possible reasons.

Approachable by all

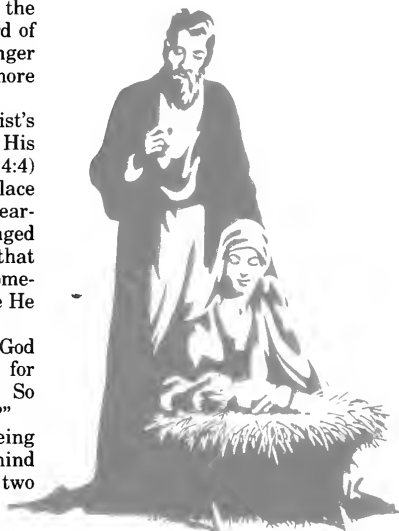
First, I would like to suggest that Jesus was born in a stable and laid in a manger to show that He is approachable by all persons.

Jesus is Lord of lords and King of kings. But if He had been born in a royal palace, who would have dared to visit Him? Certainly not the common people, to say nothing of the poor and the outcast.

But who were His first visitors? A group of shepherds, men on one of the lowest rungs of the Jewish social ladder. And why did they dare to visit Him? Because an angel said, ". . . to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger" (Luke 2:11-12, emphasis added).

*Quotations from the Bible are from the Revised Standard Version.

Why in a Manger?



By Richard Winfield
Editor

When the shepherds heard that Jesus was lying in a manger, they said, "Let us go see." If Jesus had been born in a palace, do you think they would have rushed off to see Him? And even if they had, would they have made it through the palace gate? But they felt welcome in a stable.

At birth, and throughout His life, Jesus was approachable by the lowest classes of society. And if they could come to him, it stands to reason that anyone of whatever level of society could do so also.

Years later Jesus said, "Come to me, all who labor and are heavy laden . . . for I am gentle and lowly in heart, and you will find rest for your souls" (Matt. 11:28-29, emphasis added). Though He was Lord

of lords, Jesus was lowly at heart. Anyone could come to Him. This fact was symbolized from the moment of his birth, when He was born in a stable and laid in a manger.

Because Jesus was born in a stable, anyone could come to him, rich or poor, royalty or outcast. But if the poor and outcast were going to be there, some people might not want to come.

Come in true humility

This brings us to what I consider to be a second lesson of the manger. I would like to suggest that Jesus was born in a stable and laid in a manger to show that all who come to Him must do so in true humility.

The shepherds had no difficulty in going to the stable to see the newborn Savior and King. But what about the leading ladies and gentlemen of Jerusalem? If they had known about His birth, would they have risked getting dung on their shoes and stable smell in their clothes in order to see Jesus? It would have required them to humble themselves in order to do so.

During the years of His ministry, Jesus told those who came to Him that they must humble themselves like children in order to enter the Kingdom of Heaven. The common people, and particularly the poor and the outcast, were able to do this. But the rich and powerful found it difficult to do so, and only a few of them followed Him.

The life of a disciple is a life of humility. Those who come to Jesus must empty themselves of self-righteousness and all personal claims to greatness, and humbly accept Jesus as Savior and Lord. This fact was symbolized by Jesus' birth in a stable, where He was laid in a manger.

The innkeeper of Bethlehem has taken a lot of verbal abuse over the years for turning away Joseph and Mary and making it necessary for Jesus to be born in a stable. But even in this situation God was working His will, for He has a message in the manger. That message is that Jesus Christ, though Lord of lords and King of kings, is approachable by all, rich or poor, high cast or outcast, and that all who come to Him must do so in true humility, even as He humbled Himself in order to become our Savior. [†]



Women in Ministry

By Carolyn Cooksey

WOMEN IN MINISTRY is one of the most controversial issues to face the Christian church in centuries. The issue encompasses a broad spectrum of questions, ranging from the theological (How do women view God; does their view differ from men's?) to the practical (What ministries may women perform in the church?). In actuality, when we talk about "women in ministry," we are considering everything from serving tea to ordination.

Underlying these questions about women in ministry are some basic questions about women — and men — in general. Emblazoned across the cover of the August 8, 1988, *U.S. News and World Report* were the words "Men vs. Women." Much of that issue was devoted to examining and analyzing significant differences between the sexes. Modern researchers have determined that not only do men's and women's bodies differ, but that their brains, their emotional makeup, and their attitudes are also different.

The world in general and social

Mrs. Cooksey is a wife, mother of three girls, and a part-time student at Ashland Theological Seminary. Her husband, Rev. David Cooksey, is director of Pastoral Ministries for The Brethren Church.

This article is an edited version of an address Mrs. Cooksey prepared for the Southeastern District Conference in September, but which she was unable to deliver because of surgery.

scientists, psychologists, and theologians in particular are all thinking about the differences between women and men and are trying to understand the characteristics of each sex and the complexity of our relationships. What can we say about these matters?

More similarities than differences

To begin with, it seems that men and women share more similarities than differences. Both men and women normally have five senses. We both need food and rest. We are all emotional, intellectual, and spiritual beings, no matter whether we are male or female. We are all mortal, fragile beings in need of understanding, acceptance, and love.

Yet, paradoxically, we are also immortal. And we possess strengths, both physical and spiritual strengths, that sometimes surprise us.

Biblically there are even more similarities. Genesis 1 assures us that both male and female are created in the "image of God." Both are "fearfully and wonderfully made" by the hand of God. Genesis 3 reveals that all are sinners; both male and female willfully disobeyed God and became not only God's enemies, but also subject to death. We are all in the same boat; none is righteous. Each of us stands before a Holy God in desperate need.

In our intense feeling of being lost, we who believe become aware of who God is and of our overwhelm-

ing need for Him. We seek after God and meet Him in Jesus Christ. We learn to know Him as Savior and accept Him as Lord. He died for all of us — both those of us who are female and those of us who are male — in order that we might live.

When we come to Him in faith, He changes us. No longer are we dead, but alive! No longer are we enemies, but now children in His family of faith. The Spirit comes to live in each of us and we are all set apart for His use.

We — both men and women — are given gifts and abilities, as well as the desire to find and do the work that He determined for us in our time and place. How exciting it is that each of us has a purpose! Both men and women can know, love, and serve God. Each of us is called to be salt, light, a witness. We are to be hearers and doers of His word. Each of us wants wholeness, holiness, and this is available to us in the person and work of Jesus Christ.

In Christ both male and female are very much alike. So why the controversy? Why the issue regarding women in ministry? What is the role of women in ministry?

Light from Scripture

For light on these questions, let us look to Scripture. The Bible reveals that women have always been part of the people of God. The Old Testament presents some shining examples of exceptional women — Ruth,

“Both men and women can know, love, and serve God. Each of us is called to be salt, light, a witness. We are to be hearers and doers of His word.”

Esther, and a few others. But we often overlook many other examples of women in ministry.

Let us look at the life of Moses. In Exodus 1 we read that the Egyptian Pharaoh, afraid that the Hebrews would outnumber the Egyptians, ordered the Hebrew midwives Shiphrah and Puah to kill all Hebrew males as they were born. “The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live” (Ex. 1:17, NIV). And they were rewarded for it.

This scheme having failed, Pharaoh next ordered the Egyptians to throw the Hebrew male babies into the Nile. But a certain Hebrew woman bears a son and hides him in her home. After three months, when this is no longer possible, she makes him a little boat and places him in the Nile, where his sister watches over him. We are not told if the father approves, assists, or even knows of his wife’s actions.

Pharaoh’s own daughter and her handmaidens find the baby, name him, and give him back to his mother to care for him until he is weaned. It is interesting that all of Pharaoh’s efforts to suppress Israel were thwarted by women — the midwives, the Israelite mothers, Moses’ mother and sister, and Pharaoh’s own daughter.

Jesus and women

In the New Testament, at Christ’s birth, death, and resurrection, who was there? Women. From the womb to the tomb, the primary witnesses were all women. In light of Jewish culture, this is important. A woman’s testimony was not accepted in that society. The Gospel writers, however, do not hide the fact that women recognized who Christ was.

Women accompanied Jesus from Galilee to Jerusalem. Throughout His ministry, Jesus treated women with love and compassion. He saw their potential. Women were much involved in ministry surrounding

the earthly life of our Lord, and early Christians owed a great deal of what they believed to their testimony.

The early church included women as co-workers with men. In Acts 18, Priscilla and Aquila were church planters and teachers who risked their necks for Paul. We know women were martyred along with men in the persecution that initiated the spread of the faith.

Women in church history

Writings from the early church show that the second century church fathers were not as open to the ministry of women as were Jesus, Paul, and the early church. Augustine, Tertullian, and others, in their fight against heresy, came to regard women as inferior to men. As descendants of Eve, women were often blamed for the fall. They were not trusted and consequently were excluded from the church hierarchy. During the Middle Ages, women were even less welcome in the church. In some biblical manuscripts, references to women were changed or deleted.

Even so, women were still involved in ministry. During this period when some men withdrew into monastic life, women developed their own orders and participated in ministry alongside the men. Several women mystics emerged who influenced spiritual thought and led women in branching out into various areas of social need. The translation of the Bible into the common language of the people gave the Scripture to women, who were learning to read and write. Many women lived and died in ministry, howbeit unrecognized.

The Reformation did not significantly change the position of women. Nevertheless, many women were influential in encouraging their husbands to support Protestantism. Katherine von Bora (1499-1550), wife of Martin Luther, supported the ideas of her husband and also contributed some of her own.

In the Sectarian Movements (the Anabaptists, Pietists, Quakers, etc.) that developed after the Reformation, the “sisters” were accepted as being on the same level as the “brethren,” and had considerably more freedom for ministry. Not only did the emerging concepts of believers’ baptism and the priesthood of all believers give women opportunity for ministry, they also opened to them the door to persecution and martyrdom. As many women as men were brought before the Inquisition.

Even though women were becoming more involved in ministry, their status did not change during the Enlightenment. They were still admonished to “keep silent,” and most did. Hindered from ministering within the church, women started their own prayer groups and established societies to help the sick, orphans, prostitutes, and prisoners. Nineteenth century women developed home missions, distributed Bibles, did social work, and taught Sunday school. Robert Raikes, founder of the Sunday school movement, began his work in the 1780’s with four women. Most church school teachers then, as now, were women.

Charles Finney, the most popular revivalist of the early 19th century, permitted women to pray and testify in public meetings. Soon women were finding expression in ministry by writing hymns and tracts. And by the turn of the century, some women gained prominence as preachers.

Women and the Progressive Brethren

Following the split in the Brethren movement in 1883, the Progressive Brethren moved quickly to grant women the privilege and responsibility of sharing in church leadership. By 1894 General Conference and most district conferences had passed resolutions favoring equality of men and women in the church. They also permitted women to be pastors and missionaries.

Mary Sterling, The Brethren Church’s first ordained woman, was

"We need to be aware of what women are thinking and doing, of how God is speaking to and through them, as well as how He is working in the church as a whole."

well received. She conducted meetings in various states and was asked to preach the Sunday morning sermon at General Conference. As early as 1894 The Brethren Church realized the need for both men and women to prepare for ministry, and as recently as 1974 the church encouraged women and men to engage in team ministry as ordained or as lay persons.

Women's opportunities today

What are the opportunities for women today? Women must know the past — our rich heritage in both Scripture and in The Brethren Church. We must get acquainted with the thought and work of those who went before. We must learn from Scripture, from the example of both men and women — not just the outstanding women, but also from the ordinary, even nameless women who "feared God" and bore witness to Him.

In addition to reading the writings of the great men of the church, we must also read what women have had to say — the second century women martyrs, for example (a diary exists), or the medieval female mystics (they, too, wrote of their faith and experience). We must learn from those who have gone before and also listen to women of today. We need to be aware of what women are thinking and doing, of how God is speaking to and through them, as well as how He is working in the church as a whole.

But most importantly, we (men and women alike) must realize anew who we are. We should concentrate on our similarities, upon which we can build harmony. We need to really know that each one of us is loved by God, created in His image, saved by Christ's blood, and empowered by His Spirit for service. We need to be aware that the soul, the spiritual part of our being, has no gender. We are not confined to traditionally prescribed roles. Rather, to each of us comes the clear, consistent call of

Christ Himself.

We need this Christ-awareness as well as a self-awareness. We need a clear understanding of what it means to be one with Christ. It is not enough to simply examine ourselves, but neither can we deny who we are. We need a renewed relationship. What does Christ want of each of us? Is it not to see Himself reflected in us, in our words and in our actions? We need to realize that each of us is called to discipleship — not to religious activities; not to fulfill others' expectations or false traditions; but to a living, growing relationship to Christ.

How do we grow in the Lord?

How do we attain this? How do we grow in the grace and knowledge of our Lord? There are many ways. Here are a few.

First, and most importantly, we need to be involved in the active study of His word, whether alone, with a friend, or in a group. We need to feed daily on His word just as we daily eat food. To grow a healthy spirit, we must give it spiritual food.

Another way to grow spiritually is to see God in the ordinary. We do not only see God in worship and study. Often He reveals Himself in the common situations we encounter day by day. Like Brother Lawrence who learned to "practice the presence of God," a woman caught up in the routine and demands of motherhood, a job, and/or other roles must realize that God reveals Himself constantly and wants to be seen in our daily lives. Let us open our eyes and see God at work in our lives and in our interactions with others.

Another important way I have found of knowing God and of learning what He wants of me is to spend time in solitude. When we are alone, God reveals Himself to us through our creative thoughts and activities. In solitude we can get in touch with the Creator, with creation, and with ourselves. Scripture shows that God often spoke to people in solitude.

Even Christ went off by Himself before or after a demanding day.

Women are nurturers and relational. We like to know others and to have growing, meaningful relationships. I challenge you to spend time in prayer and in nurturing a relationship with God. Then as you relate to others, they will come to know God, for He will be reflected in your words and deeds.

Women are verbal. We like to talk and to be heard. Let us not spend our energy and time in mindless chatter, in fighting the establishment, or in promoting ourselves. Rather let us witness to the gospel and encourage others to do the same.

Women are emotional. Let us use our emotions, our empathy, our compassion, the tender feelings we have to touch others. Do not negate your intuition, your sensibility towards God and others. Acknowledge them and balance them with the intelligence that God has given you. Find the balance that is desperately needed. Experience the joy that is found in living each moment, and don't give in to the fear that causes us to cling to the past or the apprehension we feel in looking to the future. Be indifferent to the prejudice you may encounter as a woman and proud that you, too, are a child of the King.

What is our future?

As women, what is our future? Our church heritage has always been favorable to women and has allowed them opportunities for ministry. We have seen in the W.M.S. organization, in the founding and support of the seminary, and in the teaching programs of our churches that women have ministered willingly and capably.

Will women have an opportunity to be involved in the leadership of the church? Are we prepared to do so? I would encourage all of us to examine ourselves and to know the will of God for our lives, and to encourage others to do likewise. [†]

THE CALL TO CHRISTIAN SERVICE

By Leroy Solomon

WHAT does it mean to be called of God? This is a difficult question, one with which I have had to wrestle.

To begin my research, I went to the dictionary. There I found about three inches of definitions for "call." Among these was one that comes very close to what I understand by "the call." It means "to ask to come, to summon to a specific duty, an inner urging towards a certain action, conviction, or profession." If you add the words "by or through God's Spirit" to the above, I can accept this as a definition for the call of God.

I had my first serious encounter with God in 1958, when by His grace He revealed to me His Son and asked me to be His child. I accepted Christ as my Lord and Savior, and was baptized in the Hagerstown Brethren Church by my own father.

I had a second serious encounter with God about five years later, when I received a call — an inner urging, a summoning from God by His Spirit — to give my life to full-

time Christian ministry of some kind. I knew that call was real, but for the next 12 years I avoided it. I intentionally ran from God.

During those 12 years I had a lot of ups and downs with Jesus Christ as Savior and Lord of my life. I did things of which I am not proud. But there is a verse of Scripture that has become one of my favorites, and it says, "He is patient."

Every now and then I came close to giving in to that call. When I entered Ashland College in 1968, I entered as a pre-seminary student. But after one semester, I came home and told my dad, "That's not for me."

I finished four years of college, during which I married my lovely wife, Jane. When I graduated, I didn't know what I was going to do, but Uncle Sam took care of that. I was drafted and spent two years in the military. When I came out of the military, I was still unsure of what I wanted to do, so I took a job selling insurance.

Down deep inside of me the Spirit was still speaking, but I was just kind of not listening. It wasn't until an individual reminded me and affirmed and confirmed that call, which God had given me almost 12 years earlier, that I finally yielded and said, "Here am I. Send me!"

I want to make it clear, however,

that this did not come about because of some dramatic sermon or tremendous testimony. It did not take place after a great choir cantata. Nor did an angel stand before me and say, "I want you in the ministry." In fact, from the beginning to the end, I had no really big religious experiences. None at all.

In order to better share with you what I understand about the call of God from my own experience, I want to use the Prophet Isaiah as a springboard for some things with which I identify. I hope that perhaps you will be able to identify with them as well, as the Spirit of God may be speaking to you about a call.

Historical background

We are going to be looking at Isaiah's experience as recorded in chapter six of his book. But before we do so, I want to give you the background of the story.

At this time in history, Israel was weak. Idolatry, immorality, and heathen customs were prevalent. Drunkenness, prostitution, and cultic worship were like cancer upon the society. People were drifting in their relationship with God. They



Rev. Solomon is senior pastor of the Winding Waters Brethren Church of Elkhart, Indiana.

This article is an edited transcription of a message Rev. Solomon delivered at General Conference. This was the third of six messages by Brethren elders on topics of special significance to Brethren. The first two messages appeared in the October and November issues of the EVANGELIST, and the remaining three will appear in coming issues.

"What are the circumstances in your life? God can be using any circumstance in your life right now to get your attention and to cause you to look at Him."

were coarse, sensual, and shallow. Even the religious leaders — the priests and the prophets — lacked moral and spiritual purity.

The world of Isaiah's day sounds like 1988. It sounds like the world you and I live in — a world described by all those adjectives (coarse, sensual, shallow), and in which even religious leaders lack purity.

Isaiah was a young man at this time, about 20 years old from what I can discover. He was an aristocrat, an educated man, who came from a good home. But he was growing up in a troubled nation, sin-sick on the inside and threatened by the powerful nation of Assyria on the outside.

In the midst of this, Isaiah quite possibly had plans for his life — goals he wanted to achieve. Maybe he was already pursuing a career. According to Isaiah 8:3 marriage must have been a part of His plans, for he married a prophetess and they had two sons.

All of this could have been part of Isaiah's life before God got his attention. But God issued Isaiah a call to be His servant, and He turned Isaiah around 180 degrees.

What did this call involve? It included circumstances, character, call, and consequences.

Circumstances

First *circumstances*. In Isaiah's case, God didn't use college or the military to reach Isaiah. Nor did he use some frustration Isaiah was experiencing in his life. Rather, God used the circumstance of the death of Isaiah's friend to get his attention.

Look at Isaiah 6:1. It was in the year that King Uzziah died that Isaiah saw the Lord. Uzziah was not only Isaiah's king, he was also Isaiah's friend. In the midst of his grief and pain over the death of his friend, Isaiah sought the Lord, and the Lord sought Isaiah.

Notice what the Lord was doing in the midst of these circumstances. He

was seated on His throne, high and exalted. Notice that word seated. The Lord was not pacing or wringing His hands. He was not puzzled. He was totally in charge. He was sovereign. He had His hand on the circumstances that were occurring at that time in Israel and in the life of Isaiah.

Furthermore, God made Himself known. Above Him were the seraphs calling to one another, "Holy, holy, holy is the LORD almighty. The whole earth is full of His glory." And at the sound of their voices the doorposts and thresholds shook, and the Temple was filled with smoke.

If God issued you a call through a vision like that, you would sit up and listen. In fact, you would probably say, "Where do you want me to go? How soon do you want me to go there?"

But God's call to me wasn't anything like that. He sent my call in the person of Charles Munson. Dr. Munson was my seraph. I can remember a specific day in the narthex of Park Street Brethren Church when Charles walked up to me, put his hands on my shoulders, and reminded me about the call of God in my life. That was the angel God sent me. It was not a dramatic vision, but it was clear.

What are the circumstances in your life? God can be using any circumstance in your life right now to get your attention and to cause you to look at Him. Are you disappointed? Are you uncertain about where you're going with your life? Are you lonely or confused; experiencing pain, sorrow, and grief? Are you in the midst of a job or career change? Or perhaps you don't even know yet what your career is going to be.

When God issued my call, I was in the process of buying a home. My wife was well on her way in her career. I had a job that paid good money and offered great opportunities for advancement. But inside I was an unfulfilled person because I

knew I was not doing what God had called me to do.

What are your circumstances? If you can't make sense out of them, maybe you need to look for God in the midst of them. Maybe He is trying to get your attention.

Character

Let us look at the second word, *character*. God uses characters, like you and me.

When Isaiah saw the Lord in the Temple, he said (v. 5): "Woe to me! I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty."

Isaiah is pictured here as a man who is frightened; broken. He has just heard and seen a vision of the character of God, who is infinitely holy. As he stands there and looks at the character of God, his own character is revealed. And he says, "Man, I'm unworthy! I'm undone! I'm useless!"

Anyone who stands before God and evaluates his or her own character will find out what kind of person he or she really is. During my first few months in seminary, after I finally yielded to the call of God in my life, Satan truly lived up to his title as the accuser of the brethren. I began to question whether I had made the right decision. Satan began to bring to my mind things that I didn't even know I could remember. He was accusing me of everything; and the accusations were true. He challenged my call, saying, "God use *you*? Do you forget who you were? Who you are? What kind of character you are?"

But notice what the Lord did with Isaiah. One of the seraphs flew to him with a live coal in his hand, which he had taken with tongs from the altar. He touched Isaiah's mouth with the coal and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for."

The angel touched the very area

"Three billion people haven't heard that Jesus Christ is Savior and Lord, that He died for them and lives for them. Who's going to go and tell three billion people?"

in which Isaiah realized his unworthiness — his lips. Isaiah had said, "I am a man of unclean lips." One version translates this, "I am foul-mouthed." I don't know if Isaiah was a man who had problems with foul speech, a quick tongue, or profanity. But one thing is evident; he realized his unworthiness before God. He realized his sinfulness. And he easily could have used that as an excuse to keep from being used by God.

What are your excuses?

What about you? What excuses are you using for not serving God. We all have our excuses. We say, "Who me? God use me? God not only make me whole, but use me in service?" Or perhaps you don't think that you are physically up to it. You have a bad temper, a quick tongue, or you can't speak well in public.

One of the greatest preachers of our day in my estimation is Dr. Charles Swindoll. Yet he testifies that when he was young, he had a terrible stuttering problem. But others kept affirming that God was calling him into ministry, and finally he gave in to the Spirit's call.

Or perhaps you think you aren't smart enough. I'm embarrassed to tell you this, but I entered college on probation because of my grades. And when I decided to go back to seminary, I really thought I was nuts.

Are you stained with sin? Is your background pretty raunchy? Have you done things sexually that you should never have done? Have you been in jail? Do you have some emotional or mental problem? I want you to know that no matter what excuse you are using for not serving God, God is bigger than that excuse.

Look at Isaiah 6:7. The seraph told Isaiah, "... your guilt is taken away and your sin atoned for." Our sin is likewise atoned for through the blood of Jesus Christ. *All* of it. God specializes in taking soiled, broken, guilty vessels and making them whole and useful for His kingdom.

Call

Let us look at the third word, *call*. After receiving affirmation of cleansing, Isaiah heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" (v. 8).

Just as God asked Isaiah that question, He asks us the same thing today. The call is the same today as it was thousands of years ago. And it is a call that comes to every single believer in Jesus Christ. It is not the call of the pastor only; the missionary only; the call of the evangelist only; the Sunday school teacher or the deacon only. It is the call to every believer in Jesus Christ. It is the call to go and make disciples.

"Who will go? Who will go to Asia, the world's second largest continent, where over half the people have not heard the gospel message? Who will go to Malaysia or India, where millions of Hindus have still not heard the gospel of Jesus Christ? Who will go to Africa, where less than 60 percent of the population has heard that saving Name? Who will go to Latin America, Mexico, South America? Whose going to go to Indiana, to Ohio, to Maryland, California, Florida? Three billion people haven't heard that Jesus Christ is Savior and Lord, that He died for them and lives for them. Who's going to go and tell three billion people?"

Isaiah said, "Here am I. Send me!" But few are willing to say that today. Very few. Why? Because it demands certain things. It may mean a change in your plans. It may mean a change in your career, in which you are already immersed. It may mean some sacrifices.

It is never too late

But I want you to know that it is never too late to say, "Here am I. Send me!" This is not a message just for young people. It is a message for everyone in the church. My own father, Rev. George Solomon, was 30 years old, had a wife, four children,

a home, and a business. He sold his business and moved to Ashland, Ohio, and began his education. Why? Because he felt the call of God.

It's never too late. And there is no greater joy, no greater fulfillment, no greater peace than being in the service of Jesus Christ. There is absolutely nothing in this world I would rather be doing with my life than what I am doing right now.

Consequences

Now the last point — *consequences*. God determines the outcome of a person's ministry. The consequences of one's ministry are His, not ours. This means that you need to be realistic when you answer the call of God.

If you finish reading chapter 6 of Isaiah, you will see that God pulled no heavenly hype with Isaiah. He didn't tell Isaiah that people were going to admire and respect him. He didn't say that thousands would come to believe under his ministry. He didn't even say, "You are going to feel good about your ministry." Not at all. In fact, if the statistics of Isaiah's ministry appeared in our statistician's report, they would appear as a negative number in the Church Growth Index.

God's purpose is for us to hear the call, to answer that call, and to go. But the consequences, the results of our ministry — as we are faithful to our call — are His. William Carey toiled seven years before the first Hindu was converted in Burma. In West Africa, it was fourteen years before the first convert came. In New Zealand, it was nine years; in Tahiti, six years.

Who will go? Not worrying about the consequences or the outcome, who will go? The only assurance we need is this: that we are at the center of God's will, doing what He called us to do.

What about you? What is God calling you to be and to do? Can you say, "Here am I. Send me!" [†]



Jesus Is Lord

"... that in everything He might
have the supremacy" (Col. 1:18).

By Moderator Kenneth L. Sullivan

J"ESUS IS LORD"; this is our confession. It is also the premise for our beliefs, obedience, and ministry. As Christ's disciples we are called to submit to Christ's authority in all of life.

Lord of our minds

The shadow of Christ's Lordship forces us to a certain way of thinking. Jesus is Lord of our minds! This seems simple enough until we think through its ramifications. There is more to Christian thought than deliberations about our eternal destiny. God has a larger interest than the saving of our souls for heaven. Jesus' Lordship should form and shape our thoughts about everything from doctrine, science, and history to arts, ethics, and politics — any topic, in fact, which we consider.

Please don't assume that I am suggesting that the Bible contains simple black and white answers for every question of life. It does not. What it does provide is a framework of divine revelation and thought, a foundation of authority upon which all Christian thinking must rest. I am suggesting that every thought and action should somehow be molded by Christ's authority over our lives.

Jesus is Lord of our minds; every thought must be an offering of obedience to Him. There is no room in Christian belief for the acquisition

of knowledge about God or the faith as an intellectual convenience or as a means of soothing one's conscience. Instead, biblical truth has a binding authority that holds the Christian mind in its grip.

The secular mind, blinded by its hardened self-righteousness, cannot understand that Christ's authority leads to a sense of personal inadequacy, dependence, and utter loss, which brings a Christian to his knees and throws him into the hands of the Lord. The church must differentiate between the notion that God may exist, and the response of the will that causes one to fling oneself on God's mercy.

Belief entails commitment

There is no virtue in acknowledging the existence of God, even if that acknowledgment points toward the Christian faith, unless that acknowledgment also drives one to submit to the living Lord. The belief that Jesus comes nearest to representing what divinity must be like is still light years from Christian self-commitment. Such belief is a declaration of judgment upon our Lord, while the Christian accepts our Lord's authoritative judgment upon himself.

We should always hold the authority of God's word at the back of our minds. Because the world thinks secularly even when discussing re-

ligious topics, we will often find ourselves separated by an apparently unbridgeable gulf when talk turns to the subject of the church and the modern world. There is the tendency to think that the church must somehow adapt to the world. But in fact, it is the world that needs to adapt itself to the church and God's word, for that is precisely what the world needs.

We have been conditioned by our culture, society, and even the church to believe that there really is no serious Christian thought on matters other than religious topics. Is it any wonder that society responds with shock, then outrage, when Christian convictions are suddenly injected into the marketplace of ideas? We have no one to blame but ourselves.

Our world needs an intelligent presentation of the Christian worldview as an alternative to the failure of secular ideas. Christ's rule in our lives requires that we take seriously the most basic area of Christian thought, the Bible. We must allow the Bible to shape our thinking and our approach to society with the expectation of turning society to the hope that is found only in God. We must remember that without the truth of Scripture, we have little substance to offer our secular world.

The Bible is basic to belief

Our motto is "The Bible, the whole Bible and nothing but the Bible." The first article of the Brethren *Centennial Statement* states: "Brethren doctrine centers on Jesus Christ as the living Word of God. . . . both Testaments are the inspired Word of God, authoritative, trustworthy, and true in every respect." It further states that "As an expression of grateful love to God, Brethren believe and obey the Bible, for only the written Word reveals to us Jesus Christ, the living Word."

Christ commands us to discover the mind of the Lord and to respond obediently to what pleases Him (I Cor. 2:16; Eph. 5:10). If we are not feeding upon His Word and responding in obedience to it, how can we claim to be in submission to His authority? If the Bible is not central to all that we think or do, what right have we to profess His Lordship? [†]

What is Christian Education in The Brethren Church?

By Charles Beekley
Director of Christian Education

THE BRETHREN CHURCH is at an interesting juncture in its history: we are redefining the way we administer the denominational level programs that serve God and The Brethren Church.

Not the least of the broad ministry areas to be merged in the reorganization approved by General Conference in August is the area of Christian education. In December, when The Brethren Church emphasizes Christian education — and at this particular juncture in the history of our church — it seems prudent to examine the scope, programs, and direction of Christian education in The Brethren Church.

Quite frankly, it is sometimes difficult to define Christian education: "Educational ministry" is an exciting and ambiguous concept. To most persons the words embody a clear meaning but there is little certainty that the meaning which it holds for one person or group or denomination is the same as the meaning which it holds for others. For some persons the scope of educational ministry is limited to the work of the church on Sunday mornings. For others the meaning is exceptionally broad including all the teaching, learning, sharing, caring, counseling and mission activities undertaken in the name of the church as an instrument of God. There are probably many other persons who believe the scope of educational ministry is somewhere between those two extremes.*

At the Board of Christian Educa-

*Marion E. Brown and Marjorie G. Pren-

tion, and within the domain of the total program of denominational ministries of The Brethren Church, we have chosen to define Christian education as an expression of our desire to help local churches in the process of nurturing the members — both young and old — of the local church. This definition is somewhere between the two extremes mentioned above, and is one we can easily accommodate in the total denominational work of The Brethren Church.

In the Great Commission, the church is charged with the responsibility of reaching the world, making disciples, and teaching them. These words of our Lord are the undergirding for all aspects of the work of the church.

But what exactly does teaching mean. Is it just a Sunday morning Sunday school experience? We think not. Christian education carries with it a broader definition.

The words used by Christ for discipling and teaching carry with them a sense of an unending process in which even mature Christians are continuing to grow in their knowledge and understanding of the triune God. To be faithful to the commission of the Lord, we must be involved in a process of Christian education that meets the needs of all ages and all levels of Christian maturity. This will certainly be accomplished most completely in the local church, but it will also be accomplished most efficiently if we work together throughout the denomination to

tice, *Christian Education in the Year 2000* (Valley Forge: Judson Press, 1984), p. 7.

provide a variety of discipling and teaching opportunities.

At the Board of Christian Education, we're here to help in this process. The program, direction, and scope of the Board of Christian Education responds to this broad definition. Our efforts in teacher training, curriculum, youth, publishing, and ministry opportunities are designed to augment the local Brethren church and assist where possible in the discipling process — the commission with which we are charged by Jesus Himself.

Teacher Training

Over the years, the Board of Christian Education has experimented with a variety of ways of bringing teacher training to teachers in local Brethren churches. Our efforts have ranged from highly structured ABCT seminars to one-of-a-kind workshops responding to specific needs.

At the present our preference is to work with local churches or districts to provide seminars or workshops tailored to their requests. We'll work with local pastors to provide resource people and administration or a training effort designed just for that church; or we'll work with a district board to satisfy the needs of several churches. The response may bring a team or an individual into the situation — and those resource people may spend a day or a weekend to cover the necessary material. Quite simply, we want to do what we can to help local Brethren churches in the teacher training process. (next page)

Responding to an expressed need of the church on the local or district level assures us we are "scratching where it itches." This seems prudent in terms of time and money stewardship. Local pastors or Christian education leaders are encouraged to call the Board of Christian Education to determine how we can help in each situation.

Publishing

Over the years the Board of Christian Education has supplied The Brethren Church with publications helping us identify our unique Brethren heritage. Some examples of these are the following:

A Teaching Resource on Brethren History. This loose-leaf teaching aid was written primarily by Timothy Garner and Kerry Scott, with additional material by Alberta Holsinger and Richard Allison. This resource is a 13-week instructional course on Brethren history designed to be used in the Christian education program of a local church on three levels: children, youth, or adults. The history of The Brethren Church is traced from its beginnings to the present, with learning activities for each section in the age level division. The material presented is easily adapted to Sunday school or study group.

A series of *Discipleship Pamphlets* were written primarily by Ken Sullivan with the input and assistance of the Discipleship Task Force of the Board of Christian Education several years ago. The *Discipleship Pamphlets* were designed to put something into the hands of a new believer to assist in the conversion experience to the new life in Christ. These pamphlets are currently out-of-print but are available for review.

A Board of Christian Education Task Force on Brethren History and Doctrine published *The Brethren: Growth in Life and Thought* in the mid-70's. There are a few copies of the publication still available, although it will soon be out of print. *The Brethren: Growth in Life and Thought* offers a non-technical introduction to the history and doctrine of The Brethren Church. It is suitable for use in pastor's classes,

church school classes, or for individual studies.

The greatest limiting factor on publishing activities of the Board of Christian Education is funding. The size of the consumer base for Brethren Church oriented materials demands a very selective process and a limited print run, making the cost of each item relatively high. Nonetheless, from time to time, as funds permit and quality material is available, we will continue this important part of our ministry.

On a continuing basis, the Board of Christian Education publishes *etc.*, an information vehicle about the Board of Christian Education and trends in the discipling process throughout Christianity. Our goal through *etc* is to make local church leaders aware of new resources in the discipling and teaching area and to keep those faithful supporters of the Christian Education program up-to-date on what we are doing. Subscriptions are free for the asking.

National Brethren Youth

The Board of Christian Education provides administrative services plus advice and guidance to the National Brethren Youth Crusaders. This aspect of our ministry is perhaps the most rewarding and, at the same time, the most frustrating.

The rewards are easy to identify: watching young men and women from ten or eleven years old through college grow both physically and spiritually in a variety of situations. To witness what happens when a church and the denomination provide challenging and stimulating programming for youth is a thrilling process and a reward unto itself: the growth of a young person's often clumsy expression of faith as a preteen into a mature statement of dependence upon Christ.

The frustrating aspect of working with the National BYC is that we are removed from an active presence in the local BYC and find it difficult with our limited funds and staff to be as effective as we would like in stimulating and strengthen-

ing the local youth ministry. Over the years the Board of Christian Education has experimented with various approaches to resolving this frustration. We have added staff or redefined job descriptions of present staff; we have tried to train youth leaders and pastors in the area of youth ministry; we have had a variety of publications designed for the youth themselves or for their leaders; and we have tried to program on the national level to make Brethren Youth attractive.

We have experienced a degree of success in each of these areas — and a degree of further frustration as well. Our current resolve is to continue trying. We want to do what we can do to help the youth ministry of local Brethren churches. When we hear from a local youth leader or advisor or perhaps the pastor, we will do what we can to assist: suggest bibliography, training sessions or seminars, information about denominational level programs, or whatever is required to help.

The National BYC Convention is a highlight of the BYC year. The week of fellowship, spiritual challenge, and fun provides our young people with an important sense of identity with other youth and with The Brethren Church and its institutions. Normally the BYC Convention is held in conjunction with the adult General Conference. We offer worship services, seminars and workshops, and recreation designed to make the week of the Convention a benefit to the spiritual growth of the Brethren youth within the fellowship of the denomination.

The important work of the Board of Christian Education with Brethren Youth takes a significant amount of time and effort. A nominal sum from the annual BYC ingathering is transferred to the BCE to help cover this expense, but that transfer only touches the surface of the costs involved in planning and administering the National Youth program. The BCE underwrites the expenses of the National BYC, the cost of several thousands of dollars each year.

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Curriculum

Over the years the Board of Christian Education has monitored Sunday school curriculum provided by publishers not affiliated with The Brethren Church — and we have endorsed curriculum we found to be theologically sound and educationally complete. The endorsement serves as a stamp of approval by the Board on the materials provided by the publisher. It says, in effect, that the curriculum is acceptable for use in Brethren churches.

The graded curriculum of Gospel Light and David C. Cook are the only two Sunday school curricula that are currently endorsed by the Board of Christian Education.

In 1987, the Board of Christian Education became a distributor for the Foundation Series, a closely graded Sunday school curriculum that is firmly grounded in the Anabaptist theology and tradition of The Brethren Church. While we have not formally endorsed the curriculum (we are in the process of evaluating it for endorsement even now), we have to this point determined that the strong presence of a correct Anabaptist theology could be very useful to churches in helping to establish the Brethren aspects of the local church ministry.

The Foundation Series is a joint effort of four denominations with backgrounds and beliefs similar to those of The Brethren Church. It offers Brethren an alternative to the generic coursework of some publishing houses. More information is available from the Board of Christian Education.

The Board of Christian Education during 1988 anticipates concluding the research into a possible endorsement of the Foundation Series and the review of the endorsements we've made of Gospel Light and David C. Cook materials. Our intent is to make sure that any curriculum that we endorse for use in local Brethren churches meets the standards established for theology, soundness of teaching principles, and administration of the curriculum. During

The Summer Crusader program offers Brethren young people an opportunity to serve God and to provide a ministry to local Brethren churches.



1989, Christian education leaders should anticipate some reports from the Board of Christian Education in this area.

Summer Crusaders

Each summer young men and women of The Brethren Church are given a unique opportunity: a chance to experience full-time Christian service over a short period of time.

The purpose of the Summer Crusader program is twofold. One: offer Brethren youth an opportunity to serve God and His Church and grow in a relationship with Him. Two, provide a benefit to the ministry of the local church in which the Crusaders serve.

Most Brethren are very familiar with the Summer Crusader program in one way or another. Over the years the Summer Crusader program has impacted the work and ministry of the people of almost every local Brethren church. Sometimes that impact is through a renewed and revitalized youth group; sometimes the impact is through an exciting and dynamic vacation Bible school; sometimes that impact is through a spiritually uplifting worship experience through music; or sometimes it's the thrill of watching a member of the church grow and mature in his relationship with God by his participation in the Crusader program.

There has been another significant benefit to The Brethren Church provided by the Crusader program: a large number of pastors, pastors' wives, missionaries, and other full-time Christian work-

ers have served as Crusaders. It would be presumptuous to say these people have committed themselves to full-time work to Christ and His church because of the Crusader program. It is not presumptuous to say that a desire to serve was recognized, nurtured, and challenged through the Summer Crusader program.

The Summer Crusader program has had and will continue to have a strong influence on the health of our denomination. The Crusader program is funded separately, that is, outside the regular BCE budget, through fund-raising efforts each year. Over the years, Brethren have been very generous, but each year the Board of Christian Education budget is forced to subsidize the Crusader program. Some of the funding, programming efforts, and personnel time of the Board of Christian Education are used in support of the Summer Crusader program.

Conclusion

So what is *your* definition of this exciting but ambiguous concept called "educational ministry"?

At the denominational level of The Brethren Church, this is what we are about: teacher training, publishing, Brethren youth, curriculum, ministry opportunities . . . a wide span of activities designed to help the local church in fulfilling the Great Commission, with which we are charged. We want to do what we can to help you and your church in the process of nurturing and growing. At the Board of Christian Education, we're here to help. [†]



Peace on Earth

By Clarence Stogsdill

IT WAS almost midnight, December 24, 1944. I was at the front with the American Field Artillery in the Battle of the Bulge. Word passed that we would give the "Jerries" something to remember this Christmas Eve. We would use our big guns, 155 mm. (six inch) howitzers, to celebrate the arrival of Christmas.

The guns were loaded and made ready. The midnight hour came, and one round from each gun was fired. Then silence. Thirty seconds later "fireworks" exploded over where the Germans were, a greeting from Uncle Sam's "mailmen."

Thirty seconds later, "incoming mail" from the Germans — fireworks German style! They were giving us something to remember.

What a coincidence, both sides celebrating Christmas in the same manner, using big guns to sound out the celebration! Strange as it now seems, 44 years later, I had mused then: "Those Germans are saluting us for Christmas, sending us their 'greetings.' They must be just as 'Christian' as we Americans are." I

was mildly moved by the occasion. Very thoughtful, indeed, were the Germans.*

I did not know until years later, after World War II had ended, that a similar — but even more moving — experience between the Germans and Americans had occurred during World War I. At the midnight hour on Christmas Eve, silence prevailed at the front, trenches emptied, and soldiers of both sides converged in "no man's land" to celebrate Christmas by singing carols together.

"Peace on earth, good will to men," the angel announced on the first Christmas night. Peace is possible. Peace is found in, and given by, the Prince of Peace, Jesus Christ. He has power to settle arguments and fights, battles and wars.

It's funny. After all these years, I can't remember feelings of hostility I had at that time, except rather vaguely. But I can remember the warmth of that moment, even during the big gun salute and the incoming return of fire. It almost seemed that if I had stepped into the line of fire, that nothing would actually have hurt me. (How glad I am

*The same thing occurred again that year at midnight on New Year's Eve.

that I didn't put that thought to a test!) We were all men in the same mold.

Years later I learned that The Brethren Church was born and nurtured in Germany. And who are our greatest competitors on the market scene today? Germans and Japanese. I even drive one of the most dependable cars built today — a Honda, built by our worst enemy of World War II.

When will we learn the true meaning of our Bibles, especially the part about the advent of the Prince of Peace? This year, let's really celebrate Christmas from our hearts. [†]

A Christmas Prayer

Loving Father, help us remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and the worship of the Wise Men.

Close the door of hate, and open the door of love all over the world. Let kindness come with every gift, and good desires with every greeting. Deliver us from evil by the blessing which Christ brings, and teach us to be merry with clear hearts.

— Robert Louis Stevenson

Rev. Stogsdill is pastor of the First Brethren Church of Tucson, Ariz.



Pontius' Puddle



© Joel Kaufman



The new worship and discipleship facility of the Carmel Brethren Church.

Carmel Brethren Church Dedicates New Worship Facility on Nov. 6th

Carmel, Ind. — Members of the Carmel Brethren Church dedicated their newly constructed first worship home to the purposes of God on Sunday, November 6.

The day was doubly significant, for it marked the first time the congregation used the new facility, as well as being dedication day. More than 70 people were in attendance for the first worship service in the new sanctuary in the morning, and more than 150 attended the afternoon dedication program.

During the message for the morning service, Pastor Jim Miller emphasized the need to keep the mission of the church, the purpose for which it exists,

firmly in mind. "It would be easy right now for us to sit back and enjoy our labors, to take a rest," he said.

But he challenged the congregation with the example of the Apostle Paul, who after winning thousands of converts and planting hundreds of churches on three great missionary journeys, said, "Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus."

"This is the attitude we need to foster, to keep the mission of God to reach mankind with the love of Jesus first and foremost in our activities," Pastor Miller said. He challenged

those who would accept that responsibility to come to the dedication service that afternoon wearing their tennis shoes. Five people rededicated their lives at the end of the service.

The theme of the afternoon dedication service followed up on the challenge of the morning. Rev. Keith Bennett, pastor of the Muncie First Brethren Church and president of the Indiana District Mission Board, spoke of the need to be flexible in our efforts to win people to the Lord.

Rev. Mark Baker presented special music for the dedication service. Rev. Baker was the original pastor of the Carmel Church when it was begun in the fall of 1980.

The new home of the Carmel Brethren Church is located at 930 Rohrer Road, in one of the newest developments in the Carmel area. What was farmland two years ago is now occupied by over 200 homes, with additional houses being built daily. The city of Carmel, a suburb of Indianapolis, is one of the fastest growing areas in Indiana.

The new facility is constructed in the form of three connected rectangular units. The largest unit (44' by 44') houses the sanctuary/fellowship area, which will seat approximately 120. The two smaller units (32' by 32' and 32' by 24') provide space for the pastor's study, a nursery, kitchen, several classrooms, and restrooms.

The building is of wood-frame construction with cut stone and cedar siding. The cost of construction was approximately \$235,000, plus many hours by members of the congregation, who did much of the interior work.

— reported by Pastor Jim Miller

Dorothy Helman Given Plaque By New Paris Brethren Church

New Paris, Ind. — Mrs. Dorothy Helman was presented a plaque October 16 by the First Brethren Church of New Paris in appreciation for her many years of service to the congregation.

During her years in the church, Mrs. Helman (81) served as chairperson of the deacon board, adult Sunday school class teacher, songleader, and member of the Board of Christian Education. She was also involved in the Woman's Missionary Society.

Mrs. Helman gave public expression of thanks to the Lord for His help in her life and service.

In addition to showing their appreci-

Pastor Harold Walton presents a plaque of appreciation to Mrs. Dorothy Helman as former Pastor Robert Bischoff looks on.

Photo by Chuck Tredway

ation to Mrs. Helman for her years of service to the church, the Brethren at New Paris also bid her farewell. Mrs. Helman, is moving to North Manchester, Ind., to be near her daughter, Linda Warner. In North Manchester, she will attend The First



Brethren Church, where her daughter is secretary to the pastor.

— reported by Pastor Harold Walton

Wabash First Brethren Celebrates 25th Anniversary in September

Wabash, Ind. — The First Brethren Church of Wabash observed its 25th anniversary on Sunday, September 25, with a worship celebration, carry-in dinner, and an afternoon program.

The congregation also celebrated

the recent completion of new sidewalks, a parking area, and landscaping done by the church trustees as a part of the anniversary celebration.

Special guests for the day were former pastors of the church, many of



A recent photograph of the Wabash First Brethren Church building showing new sidewalks, parking area, and landscaping.

whom participated in the services.

The event began with Sunday school at 9:30, with former pastor Rev. Frederick Snyder teaching the adults. During the worship service that followed, ex-pastor Rev. William Cole and his wife, Joanne, presented special music. Donald Siders, the present pastor, delivered the sermon.

Another former pastor, Rev. Arthur Tinkel, Sr., conducted the afternoon program. The founding pastor, Rev. Dana Hartong, and his family presented music. Special recognitions were given, and guests and visitors shared comments.

The Wabash Brethren Church was organized in 1963, with Rev. Hartong leading the first service on October 1 of that year. A building was purchased the following year from St. Matthew's United Church of Christ. Other pastors (in addition to those named above) were Kevin Whitmore, P. Dana Biggs, and the late Paul Sommer.

— reported by Betty Snyder,
Corresponding Secretary

BCE Names Helen McAfoose Christian Educator of Year

Sarver, Pa. — Helen McAfoose, a member of the Sarver Brethren Church, has been named by the national Board of Christian Education as The Brethren Church's 1988 Christian Educator of the Year.

Mrs. McAfoose was honored at the Board of Christian Education luncheon during General Conference and was formally presented the Christian Educator of the Year award at a special ceremony August 28 at the Sarver Brethren Church.

Mrs. McAfoose's service in Christian education includes 37 years as a Sunday school teacher, 40 years as a VBS teacher, ten years as a junior church leader, five years as junior Sunday school superintendent, and ten years as a Sisterhood patroness. She has also served as a church nursery worker and Board of Christian Education member at Sarver since these programs were begun.

In addition to the above Christian education responsibilities, Mrs. McAfoose has served in various offices in her local Woman's Missionary Society for 31 years, and as a church deaconess for 30 years. She and her husband, Chester, were instrumental in the founding of the Sarver Brethren Church, which she has served as Sun-



Helen McAfoose with the plaque proclaiming her Teacher of the Year.

day school treasurer for ten years, as an official board member for five years, and as assistant church treasurer for two years.

Her Christian service has also extended beyond the local church. She has served for 18 years at Camp Peniel as a cook, counselor, and teacher, usually for two weeks each summer.

Mrs. McAfoose has touched many lives through her unselfish work for the Lord. She exemplifies the essence of a Christian educator.

Charles Beekley Resigns as Director of Christian Ed.

Ashland, Ohio — The Board of Christian Education of The Brethren Church has announced the resignation of Charles G. Beekley as Director of Christian Education, effective May 31, 1989.

The announcement was made following the regular fall meeting of the board on November 18, during which the total program of Christian education was reviewed.

The board also announced its decision to discontinue the position of Director of Christian Education (DCE). Both Mr. Beekley's resignation and the board's decision to discontinue the DCE position are in response to changing needs in the program of Christian education in The Brethren Church as well as in response to the planned denominational restructuring. Financial considerations of the board were also taken into account in making the decision.

Rev. Dan Gray, president of the Board of Christian Education, indicated that board members would take a more active role in the administration of board programs after May 31, 1989, in anticipation of the implementation of the ministries concept at the denominational level. He expressed confidence that there will be no significant changes in the board's programs during the last half of 1989.

Alberta Holsinger: A Life of Teaching In Public Education and in the Church

By Cami Bohrer

The following article about Alberta Holsinger, a member of the Park Street Brethren Church in Ashland, Ohio, appeared in the September 24, 1988, edition of the Ashland Times-Gazette and is reprinted here by permission of that newspaper. It was written by Cami Bohrer, a staff writer for the Times-Gazette and appeared in "Profile," a weekly column that features people who are serving the Ashland community in significant ways.

In addition to the many ways mentioned in the article that Mrs. Holsinger has served The Brethren Church, she also prepared "Little Crusader" (the children's page) for the EVANGELIST during the past two years.

It might seem to Alberta Holsinger that she has been a teacher a lot longer than the 26 or so years she spent in the Ashland City Schools.

That's because she has always wanted to teach from as far back as she can remember. "But I had more or less thought I could never do that because of our financial status," Holsinger says.

When she was a child, family finances were limited while her divorced mother worked to support Holsinger during the depression years.

But when Holsinger graduated from Homerville High School in 1942, a concerned English teacher helped her secure a scholarship to Ashland College.

When World War II drained the country's teaching supply with many of the men going into the service or defense work, a shortage developed that allowed college students to begin teaching on a temporary certificate after only 1½ years of study.

Thus, at age 21, Holsinger found herself in front of a Pleasant Street School classroom full of sixth graders. The next year she moved to the first grade room where she felt more comfortable and she stayed at Pleasant Street for 8½ years. She also finished her bachelor's degree in elementary education by 1946.

Then came a career change from teacher to pastor's wife and mother when she married Bob Holsinger, who was a Brethren minister. They lived in three different communities over the next 16 years with one of their three children born in each of those cities.



Ashland Times-Gazette photo

Alberta Holsinger

In 1967, her husband answered a call to serve at the Garber Brethren Church. Just two days after arriving in Ashland, with unpacked moving boxes all around her, Holsinger was asked to take over a third grade classroom at Pleasant Street School. "Bob and I talked about it and prayed about it and decided that I should take this opening," she says.

When Holsinger walked into the classroom that fall, she noticed several changes from the last time she had taught over 15 years before. "The family was completely different," she says citing changes in the family unit and declining church attendance as disturbing influences.

But she also found that children then and now are more knowledgeable than before due to advances in all areas of modern life.

Another improvement she cites is changes made in education to meet the needs of each individual child. "One time in the late '40's, I was tutoring after school a little girl who could not go to school because she was crippled and used crutches.

Today, that child would be in a classroom and this is a decided advantage to children," she says.

Holsinger returned to her first grade classroom in 1967 and stayed there until around 1975, when additional training she received as a reading specialist opened the doors for her to become a reading teacher at Pleasant Street. She spent eight years there before moving to a half-time position as a reading teacher at Grant Street.

In 1985, she decided to retire, ending 26½ teaching years in the Ashland City Schools.

That retirement did not mean Holsinger left education. Rather, she is still a teacher, though at a more leisurely pace. Summers, she tutors in the upstairs "plant room" of her Sloan Avenue home. This room, built over the garage, has a splendid view of a magnificent pine tree out back and is generally filled with green plants that thrive under Holsinger's care. It is also the place where she holds her personal devotions each morning.

In 1983, she finished work on her master of Christian education degree and puts it to good use through her involvement in teacher training seminars for Sunday school teachers in the Northern Ohio Sunday School Association and The Brethren Church.

She is currently part of a committee working on a packet of materials to guide primary grade children through Sunday service at Park Street Brethren Church, where she is a member.

"I laughingly call myself a freelance writer," Holsinger says. In reality, her writing is more serious than that. For about 20 years, she wrote the children's missionary program for her denomination and is currently a contributing writer of children's stories to Gospel Light, a nondenominational Christian publication.

Her latest venture is participation in an up-and-coming monthly television program through the Park Street Church. She'll be involved in several phases of the operation, especially production. She'll also do some on-camera work which will bring back memories of the days in the late 1940's when she told children's Bible stories over the local radio station.

Of course, she enjoys her family, including her two grandchildren, who are frequent visitors. She is a member of Delta Kappa Gamma sorority, of Green Thumb garden club and of several church organizations. In 1973,

(continued on next page)

Randal Best Installed as Pastor of Pittsburgh First Brethren Church

Pittsburgh, Pa. — Rev. Randal Best was installed June 12 as pastor of the First Brethren Church of Pittsburgh.

Rev. Gerald Barr, pastor of the Sarver, Pa., Brethren Church, presented the message for the installation service. Rev. Keith Hensley, pastor of the Pleasant View Brethren Church (Vandergrift, Pa.) was in charge of the installation. Prayers for the new pastor and the congregation were offered by Jamie Kridler and John Lynch.

A fellowship meal followed the ordination service.

Pastor Best (45), originally from

Nappanee, Ind., and a member of the Nappanee First Brethren Church, is a graduate of both Ashland College (B.S. in Ed., 1970) and Ashland Theological Seminary (M.A. in Religion, 1976). He has pastored Brethren Churches at Rowdy, Ky., Newark, Ohio, and North Liberty, Ind. He taught several years at Riverside Christian Training School in Lost Creek, Ky., and also did some part- and full-time college teaching in Kentucky and Ohio. From 1985 to 1988 he was engaged in youth and social work in Mt. Vernon, Ohio.



Photo by Betty Pistalla

Rev. and Mrs. Randal Best

Rev. Best and his wife, Karen, have two children, Matthew (16) and Benjamin (14).

— reported by Lillian D. Bowers

Brethren at Newark Observe "Harvest Month" in October

Newark, Ohio — "Old-Fashioned Day" and "Harvest Sunday" were two of the special events during October, when the Newark Brethren Church observed "Harvest Month."

Clothes of yesteryear were the style of the day on Sunday, October 16, which was observed as "Old-Fashioned Sunday." Bernice Wheeler wore a dress to services that was one hundred years old. Pastor Stephen Cole topped off his outfit with an Amish style hat loaned to him by his father, Brethren

pastor Rev. C. William Cole.

A new experience for the congregation that day was "lining" a hymn — that is, Pastor Cole would sing one line of a hymn, then the congregation would sing that line. This was a style used in early Brethren congregations.

"Harvest Sunday" was observed the last Sunday of the month (October 30). Activities of note included a carry-in dinner and the "premiere" of a video that had been made of activities on "Old-Fashioned Day." Also on this day Jayme Justice, age 5, was given an award for bringing the most visitors to services during the month.

— reported by Pastor Stephen S. Cole



Some of the Newark Brethren in the garb they wore for Old-Fashioned Day.

Alberta Holsinger

(continued from previous page)

she was chosen educator of the year in the Brethren denomination for her Sunday school and Bible school work.

Holsinger has always wanted to be a teacher, and from the way she is going, it looks like she will always be one. "I always liked to tell stories. Even as a child, I would make up stories and tell them to my playmates. Of course, this is part of teaching too," she says.

American Churches to Help Soviet Immigrants to U.S.

Chicago, Ill. — As many as 4,500 Soviet Christians (Pentecostals) may be permitted to immigrate to the United States in the next year.

In preparation for the arrival of these Soviet refugees, U.S. Pentecostal Church leaders met October 24 with leaders from the National Association of Evangelicals (NAE) and World Re-

Miss Florence Gibson Honored By Waterloo Brethren Church

Waterloo, Iowa — Florence Gibson Appreciation Day was observed Sunday, October

9, at the Waterloo First Brethren Church.

On that day Miss Gibson was honored during the morning worship hour for her many years of service to the Lord and to the First Brethren Church as pianist.

The worship service featured Miss Gibson's favorite hymns and scripture passages. Letters were also read and cassettes played that had been received from former pastors, who sent their expressions of appreciation and congratulations to Miss Gibson.

A plaque and a basket of flowers was presented to Miss Gibson by the congregation in appreciation for her years of service at the piano.

— reported by Lois Catchpool



Florence Gibson

lief Corporation to begin discussing resettlement plans. World Relief is the only evangelical agency approved by the U.S. government to resettle refugees in the United States.

NAE and World Relief will be working with evangelical leaders to see how churches in the U.S. can help Soviet refugees as they locate in the U.S., adjust to another culture, and seek jobs to support themselves.

Johnstown Third Church Celebrates 65th Anniversary at Present Site

Johnstown, Pa. — The Third Brethren Church of Johnstown held a celebration October 15 and 16 of the 65th anniversary of the dedication of its present building.

The celebration got underway on Saturday evening with a musical variety program interspersed with speaking parts, followed by a social time featuring pie, cake, and homemade ice cream.

The celebration continued at the morning worship service on Sunday, during which retired Brethren pastor Rev. Percy Miller, a son of the congregation, was the guest speaker. Rev. Miller was called to the pastoral ministry by Third Church 45 years ago. Prior to this call, Miller had been

employed as a school teacher and principal.

Following a noon carry-in dinner, Darlene Thomas and Janet Pudliner, musicians from the neighboring Pleasant Hill Church of the Brethren, presented a program of organ and piano music. Also taking part in the program were the Melodettes, a quartet of women from churches in nearby Davidsville.

In addition to the special programs, a display of memorabilia of the church's life and history had been arranged in one of the classrooms, under the direction of Patty Pyne.

Third Brethren Church began as a mission church of the Johnstown First Brethren Church in 1894. It met on

Fairfield Avenue in Johnstown until 1902, at which time the congregation purchased and occupied a Presbyterian Church building on Laurel Avenue. In 1916 the congregation grew by 80 to 100 members when the nearby Rosedale Brethren Church disbanded, and the majority of its members joined the Third Church.

That same year the Johnstown congregation purchased a building site at the corner of Spring Street and Grape Avenue in an area of Johnstown known as Morrellville. Seven years later, on September 11, 1923, the new church facility of the Johnstown Third Brethren Church was dedicated. Various improvements have been made to this building since then, including the addition of an educational unit in 1965.

Rev. Jerald Radcliff is the current pastor of the congregation.

— reported by *Floyd Benshoff*



Performers at the Saturday evening program included a male Grumbling, and Pastor Jerald Radcliff — and Stella and Ross quartet — (l. to r.) J. Heil Custer, Floyd Benshoff, Norman Connor (r. photo), oldest members at Johnstown Third.

Kick-Off, Homecoming Among Fall Activities at Goshen

Goshen, Ind. — A "Fall Kick-Off," "Homecoming," and a week of special meetings were among the activities of note at the First Brethren Church of Goshen during the last three months.

The "Kick-Off" was held in September on the bank of the Elkhart River. Games were first on the agenda. Then came a meal of beef stew (cooked in and served from a large iron kettle), cornbread, and watermelon. The event concluded with everyone gathered around a campfire singing choruses.

Members, former members, and friends of the congregation gathered at the church facilities on Sunday, October 9, for Homecoming. Rev. William Skeldon, pastor of the First Brethren Church of Oak Hill, W. Va., gave the message for the Homecoming

service. A carry-in dinner followed the service.

Beginning that evening and continuing through Friday of the week, Rev. Skeldon spoke on "Mountaintop Experiences." Many hearts were touched and spirits revived by his messages.

Other special events during October and November included a Triad

Singspiration with the New Paris and Dutchtown Brethren congregations, held at the Dutchtown Church; a Bazaar by the Goshen W.M.S. ladies on November 5; and a "Hanging of the Greens" party on November 27. Still to come is the choir's Christmas cantata, scheduled for December 18.

— reported by *Rosalie Miller*, chair, Public Relations Committee

86th Anniversary Observed During Oak Hill Homecoming

Oak Hill, W. Va. — The First Brethren Church of Oak Hill observed its 86th anniversary on Sunday, October 30, with a "Homecoming" that included morning services followed by a carry-in meal and afternoon program.

Rev. Smith Rose, pastor of the Oak Hill congregation from 1945-51, was guest speaker during the morning worship service. Special music was

provided by Teresa Persinger of the Oak Hill Church of the Nazarene.

During the afternoon program Paul D. Fox was honored for his 35 years of service as church pianist. Also honored was Linda Fox, who serves as church organist. A memorial service, led by Lois Hall and Paul Fox, was also held during the afternoon program for loved ones who had died during the past year.

Music for the afternoon program was presented by the Mellowdettes.

— reported by *R. Rogusky*

NATIONAL LAYMEN ORGANIZATION

Your 1988-89 Goals

These goals were set with the following Purpose: To provide a means of promotion of fellowship, spiritual growth, and Christian service among the men of The Brethren Church in support of the local congregation's total "partnership in ministry."

1. Each local Laymen organization is to send a list of members' names and addresses including officers along with \$2.00 per member dues to the National Laymen Organization Treasurer by April 1, 1989.
2. Each local Laymen organization is to send a contribution for the National Project either monthly, quarterly, or annually to the National Laymen Organization Treasurer by August 31, 1989.
3. Have a public service to acquaint the local congregation with such avenues of service as Tentmakers, Growth Partners, Summer Crusaders, etc., with an offering being received and sent to the National Laymen Organization Treasurer by July 31, 1989.
4. Accomplish at least **two** of the following service goals:
 - a. Organize one men and boys event during the year.
 - b. Organize one work project in conjunction with the trustees of the local church or district camp.
 - c. Organize a joint fellowship with the local Woman's Missionary Society or the local church women.
 - d. Conduct a Bible study and prayer meeting (breakfast) in cooperation with the pastor at least quarterly.
 - e. Recruit and help support one person for full-time Christian service or for a ministerial student candidate.
 - f. Be involved with visitation of local members, jail ministry, nursing home, or prospective believers in cooperation with the local pastor at least two times per year.
 - g. Adopt daily devotional regimen or program for participation of local men.
 - h. Provide a time of fellowship for the pastor and family, and/or deacons to honor their service.
 - i. Have a joint meeting with at least one other local congregation's Laymen organization or men's group.
 - j. Support the district Laymen organization with project giving and attendance at scheduled meetings.
5. Promote new Mission Board Growth Partners Club memberships in local church and enlist several new members.
6. Promote several new subscriptions to THE BRETHREN EVANGELIST magazine.
7. Send a copy of these goals with **noted accomplishments** or a **written report of goal accomplishment** to the National Laymen Organization Secretary by July 1, 1989.
8. Assist in local church planting with investment of time, talent, and finances.

Your 1988-89 Projects

1. Ashland Theological Seminary Brethren Student Scholarship (Project since 1973) \$1,000.00
 2. Brethren Publishing Company Endowment Fund (\$5,000 pledge over ten years with \$2,297 balance) 500.00
 3. Ashland College Brethren Student Aid Fund and Riverside Christian Training School *Equal*
- *The balance of the funds on hand as of December 31, 1989, (after all expenses paid and retaining a \$100 operating balance) shall be equally distributed.
4. Recruit 100 new members for the Growth Partners Club of the Missionary Board which makes two calls per year for contributions for home mission churches at \$20.00 each or \$40.00 total per year.

Your 1988-89 Laymen Officers

President: DeWayne Lusch, 1138 Swan Street, Huntington, IN 46750 219-356-3384

President-Elect: James Ford, 23100 Stanton Road, Lakeville, IN 46536 219-784-2862

Past-President: Gene A. Geaslen, RR 2, Box 98G, Flora, IN 46929 219-967-4619 or Ofc. 219-967-4422

Second Vice-President: Steve Williams, Box 33, Roanoke, IN 46783 219-672-3252 or Ofc. 219-423-1430

Secretary: Robert Crowe, 203 South Shumaker Drive, Bremen, IN 46506 219-546-3043

Assistant Secretary: Floyd Benshoff, 426 Cooper Avenue, Johnstown, PA 15906 814-536-5400

Treasurer: Virgil Barnhart, 123 Paula Drive, Germantown, OH 45327 513-855-2082

Assistant Treasurer: Gene Robbins, 6305 Hawkins Road, Sarasota, FL 33583 813-924-1604

Trustees: 1989—James Ford, Indiana; Norman Grumbling, Jr., Pennsylvania; Richard Hutcheson, Central

1990—Homer Ebersole, Ohio; Paul Yoder, Florida; Brad Harnden, California

1991—Louis J. Finks, Southeastern; John Rieger, Midwest; Lynn Brown, Southwest

From The



Grape Vine

Vice-President George Bush came to Ashland, Ohio, on November 7, the day before his election to the presidency, where he held one of the final rallies of his 1988 presidential campaign in the gymnasium on the Ashland College campus. Thomas Van Meter, a member of the Ashland Park Street Brethren Church, who was chairman of the Ohio Steering Committee for Bush/Quayle 88, was in charge of the rally, and his daughter, Stephanie, chairman of Ashland College Students for Bush/Quayle, also spoke at the event. Dr. Arden Gilmer, pastor of the Park Street Church, gave the invocation.

Work is progressing rapidly on the

completely new facility of the **First Brethren Church of Nappanee, Ind.** The congregation plans to hold its first worship service in the new sanctuary on January 1, 1989, with dedication scheduled for May 7.

Rev. Brad Hardesty has resigned as pastor of the Milledgeville, Ill., Brethren Church to become Associate Pastor of the Winding Waters Brethren Church of Elkhart, Ind. He will assume his new position with the beginning of the new year.

The **First Brethren Church of Flora, Ind.**, held revival meetings October 23 to 28 with Rev. Donald Rowser, pastor of the Goshen First Brethren Church, serving as evangelist and artist. One first-time confession and nine rededications were made during the meetings.

Mike and Sandy Mathews, Marvin and Becky Hochstetler, and David and Janet Bush were set apart for the Deacon Ministry on November 6 by the First Brethren Church of Nappanee, Ind.

Applications for the **1989 Summer Crusader Program** are now available from the Board of Christian Edu-

cation, 524 College Ave., Ashland, OH 44805. Brethren young people from age 17 (and who will have completed their junior year in high school by summer) through 22 are eligible to apply.

Ashland Theological Seminary is receiving funding to establish a new chair in theology. Mr. Harry Gill, an Ashland businessman, has set aside \$500,000 for the Gill Family Chair in Theology. The chair will be fully funded over a two-year period.

The **1989 Pastors' Conference** will be held April 11-13 at Laurelville Mennonite Retreat Center in Mt. Pleasant, Pa. The program will include continued sessions in the C.A.L.M. (Church Administration for Leadership and Management) program.

The **Goshen, Ind., First Brethren Church** is seeking an associate pastor. Interested candidates may contact Pastor Donald Rowser.

Three people baptized October 23 at the **Fairless Hills-Levittown, Pa., Brethren Church** included a 73-year-old single woman, a 67-year-old grandfather, and his 11-year-old step-granddaughter.

In Memory

Dorothy I. Carpenter, 73, November 11. Member for 34 years of the Ashland Park Street Brethren Church. Services by Pastor Arden Gilmer and Dr. Charles Munson.

Originally from South Bend, Ind., where she was a member of the Ardmore First Brethren Church, Miss Carpenter attended Ashland College (from which she received a B.A. degree in 1937), then returned to the college in 1953 to teach in the mathematics department. She was named head of this department in 1971 and held this position until her retirement in 1980.

She was very active in The Brethren Church both at the local and denominational level. She served as financial secretary at Park Street for many years, was a member of the Brethren Care Board of Directors, and served until her death as treasurer of the National Woman's Missionary Society, a position she had held for 34 years.

William (Isaac) Stout, 74, November 10. Member of the Peru First Brethren Church and former member and deacon at the Center Chapel Brethren Church. Services by Rev. Jim Thomas, pastor of the Peru First Brethren Church, assisted by Rev. Tom Robbins.

Irvin Teeter, 83, November 10. Member for 72 years of the Louisville First Brethren Church, where he was very active in Sunday school and served as Sunday school treasurer. Services by Pastor John Brownsberger.

Hattie Robertson, 92, November 5.

Member since 1917 of the Falls City First Brethren Church, where she served as a Sunday school teacher. Services by Pastor Curt Nies.

James Maxton, 66, October 23. Member of the Huntington First Brethren Church but faithfully attended the Meadowcrest Brethren Church of Fort Wayne for the past 10 years. He served as a Sunday school teacher in both churches. Services by Rev. Ralph Gibson, pastor of the Meadowcrest Brethren Church.

Donald A. Ulery, 61, October 3. Member for 19 years of the Jefferson Brethren Church. Services by Pastor Kerry L. Scott.

Kenton A. Brandt, 51, September 17. Member for 10½ years of the Jefferson Brethren Church. Services by Pastor Kerry L. Scott.

Goldenaires

Wayne and Erma Lamb, 55th, November 26. Members of the Waterloo First Brethren Church.

Courtland and Eileen Dessenberg, 50th, November 5. Members of the Ashland Park Street Brethren Church.

Weddings

Georgia Roberts to Neil Hoppenworth, November 13, at the Waterloo First Brethren Church; Pastor Lynn Mercer officiating. Members of the Waterloo First Brethren Church.

Jane Linette Phillips to William Karl

Raihala, October 22, at the Vinco Brethren Church; Pastor Carl H. Phillips, father of the bride, and Carl M. Phillips, brother of the bride, officiating. Bride a member of the Vinco Brethren Church.

Jill Slee to Kevin Van Duyne, October 22, at the Roann First Brethren Church; Pastor David L. Stone officiating. Bride a member of the Roann First Brethren Church; groom a member of the Tiosa Brethren Church.

Angela Lawson to Steve Clymer, October 15, at The Brethren Church at New Lebanon; Pastor Robert Dillard officiating. Groom a member of the New Lebanon Brethren Church.

Faye Baker to Steven Buncich, September 24, at the Vinco Brethren Church; Pastor Carl H. Phillips officiating. Bride a member of the Vinco Brethren Church.

Wendy Hamer to Martin Elbert, September 24, at the Waterloo First Brethren Church; Pastor Lynn Mercer officiating. Bride a member of the Waterloo First Brethren Church.

Membership Growth

Pleasant Hill: 3 by baptism

Pleasant View: 6 by baptism

Flora: 2 by baptism, 1 by transfer

Corinth: 2 by baptism, 4 by transfer

Ardmore: 2 by baptism, 1 by transfer

Waterloo: 2 by baptism, 1 by transfer

Jefferson: 2 by baptism, 4 by transfer

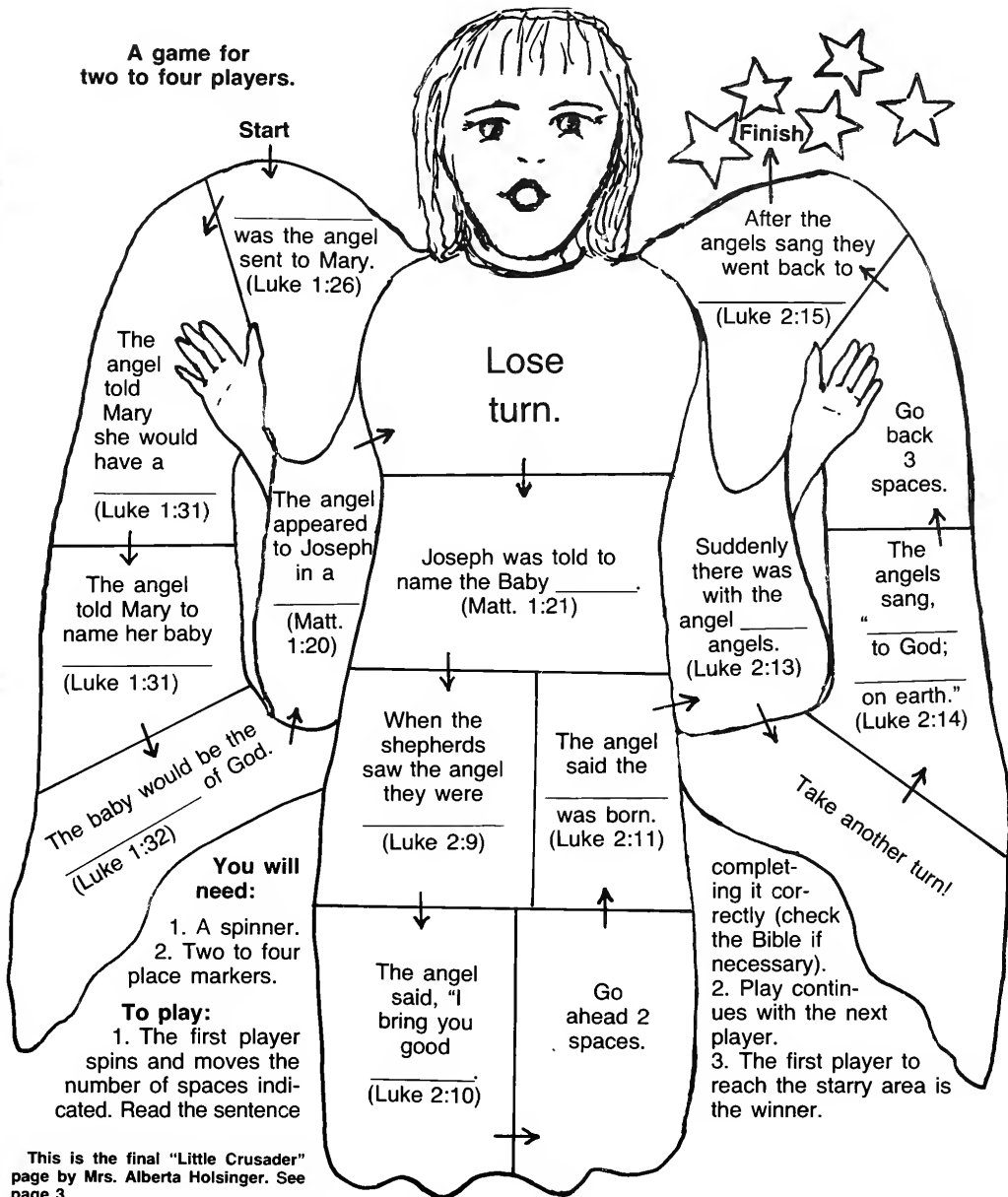
Fairless Hills-Levittown: 3 by baptism

Little Crusader

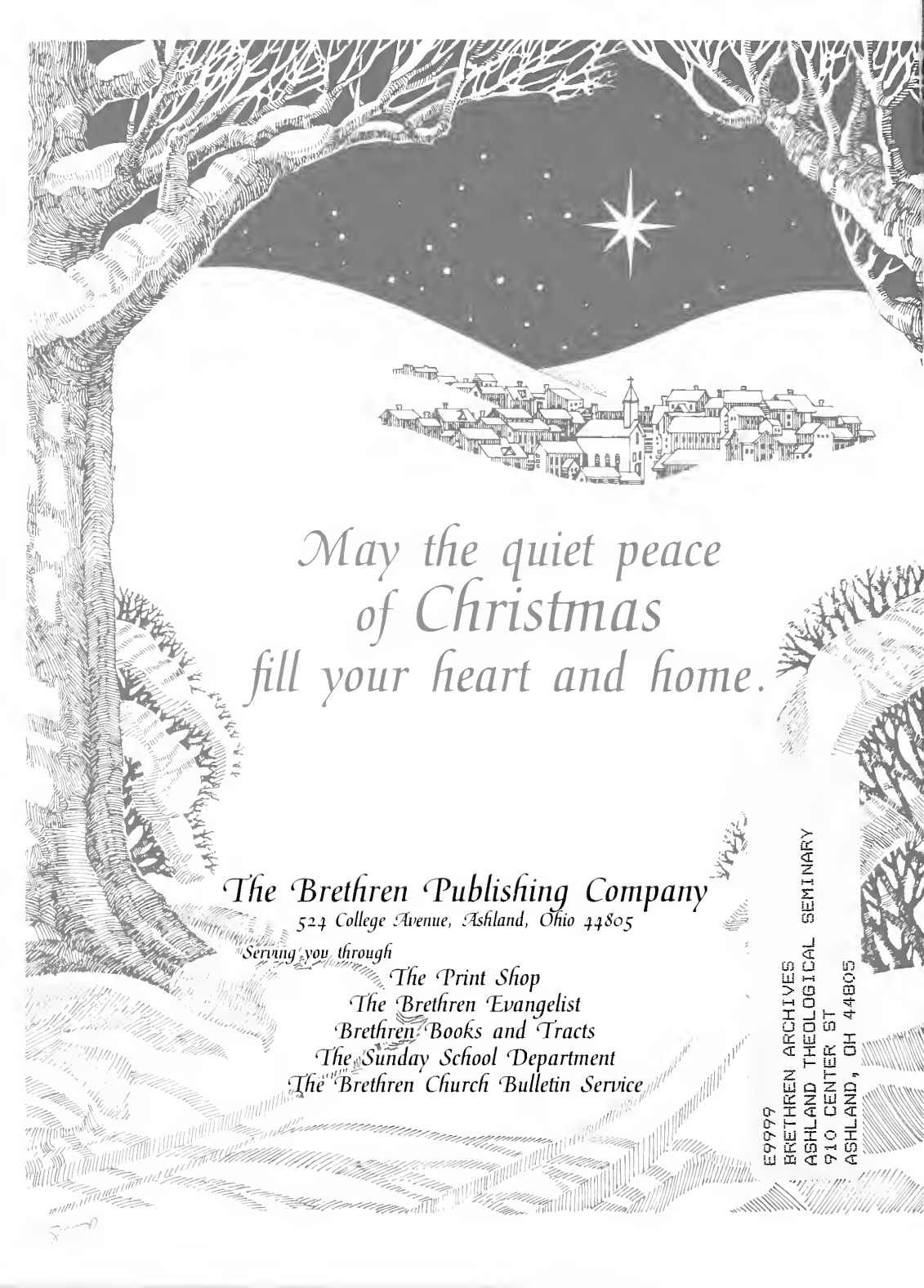
Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

ANGEL VISITS

A game for two to four players.



This is the final "Little Crusader" page by Mrs. Alberta Holsinger. See page 3.



*May the quiet peace
of Christmas
fill your heart and home.*

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